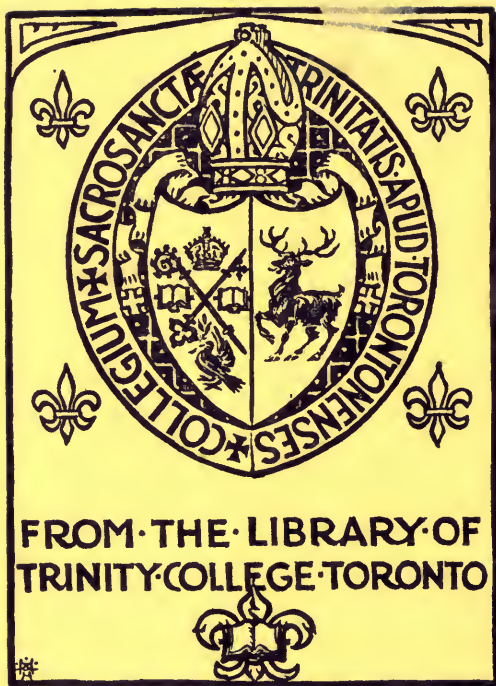


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# ANTIDOTUM LINCOLNIENSE.

O R

## AN ANSWER

TO A BOOK ENTITLED,

THE

## HOLY TABLE,

NAME, & THING, &c.

Said to be written long agoe by a Minister in *Lincolnshire*,  
And Printed for the Diocese of *Lincolne*, A<sup>o</sup>. 1637.

Written and inscribed to the grave, learned,  
and religious Clergie of the Diocese of *Lincoln*.

*The second Edition, revised and enlarged,*

BY

PET: HEYLYN Chapleine in Ordinary to his Ma<sup>tie</sup>.

I COR. 14. 40.

*Let all things be done decently and in order.*



L O N D O N,

Printed for JOHN CLARK, and are to be sold at his shop under  
St. Peters Church in Cornhill. 1 6 3 7.

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TO THE KINGS  
MOST EXCELLENT  
*MAJESTIE,*

CHARLES,

BY THE GRACE OF GOD  
King of Great Britaine, France, and  
Ireland, Defender of the Faith, &c.

Most dread Sovereigne:



*Our Majesties exemplarie piety in the house of God, hath spread it selfe abroad amongst all your Subjects; and they were ill Proficients in the schoole of piety, did they not profit very*  
A 2 *much*

## THE EPISTLE

much under such a Master. Your Royall and religious care, that all things in your Regall Chappels be done according to the prescript of the publick Liturgie, and ancient usage of this Church, is a prevailing motive unto all your people, not to be backward in conformity to such an eminent part of your Princely vertues. Such a most excellent patterne would soone find an universall intertainment in the hearts of men; were there not some, the enemies as well of piety, as publick Order, that dissuade from both. None in this kind more faulty than an obscure and namelesse Minister of Lincoln Diocese, in a discourse of his not long since published. A man that makes a sport of your Majesties Chappels, as having never <sup>(a)</sup> heard of the use of the Chappel, nor read of any ordering and directing course from the Royall Chappells; and puts a scorne upon <sup>(b)</sup> the piety of the

(a) *Holy ra- ble. p. 36.*

(b) *Ibi. p. 83, 84 85, &c.*

## DEDICATORIE.

the times, in being so inclinable (by your most sacred Ma<sup>ties</sup> divine example) to decency and uniformity in Gods publick service. Nay, whereas in the Primitive times, the holy Altars, as they then used to call the Communion Tables (for other Altars they were not) were esteemed so sacred, that even (°) the barbarous Souldiers honoured them with affectionate kisses: this man exposeth them to contempt and scandall, as if no termes were vile enough to bestow upon them. Nor deales hee otherwise with them, who out of their due zeale to God, and for the honour of the Reformation against the unjust imputations of those of Rome, and the procuring (d) of due reverence to Christs holy Sacraments (too much slighted in these times, and in many places) have travailed to reduce this Church to that ancient Order, which hath beene hitherto pre-

(c) Milites irruentes in Altaria, oculis significare pacis insigne. S. Amb. Ep. 33 l. 5.

(d) Stat. 1. Eliz. c. 1.

## THE EPISTLE

Served in your Majesties Chappells,  
and the Cathedralls of this Kingdome :  
whom he hath openly traduced, as (e) if  
they were but taking in the out-workes of  
Religion, and meant in time to have a  
bout with the fort it selfe. In this regard,  
I thought it was my bounden duty to re-  
present unto your Majesties faithfull  
and obedient Subjects the true condition  
of the businesse so by him calumniated :  
together with the doctrine and continuall  
usage both of the Primitive Church of  
Christ, in the world abroad, and the  
Reformed Church of Christ in this your  
Majesties Realme of England. Which  
worke, as it was principally intended to  
settle and confirme the mindes of your  
Majesties people, whom some have  
laboured to possesse with prejudicate fears :  
so to the end it may receive amongst them  
a more faire admittance, I have presumed

(e) Holy Ta-  
ble, p. 204.

## DEDICATORIE.

*to prostrate both my selfe and it, at your  
Royall feet, with that humility and reve-  
rence which best becomes*

*Your Majesties*

*most obedient Subject,*

*And*

*most dutifull Chaplaine,*

PET: HEYLIN.







A  
**PREFACE TO THE**  
**GRAVE, LEARNED,**  
 and religious Clergie of the  
 Diocesse of LINCOLN.



T is well noted by the Poet, that the (a) remedy doth come too late, when once the mischief is confirmed and settled by too long delayes. And thereupon he hath advised us, *Principiis ob stare*, to crush a spreading evil even in the beginning, before it gather head, and become incurable.:

(a) *Se & medicina paratur, Cum mala per longas invaluere moras. Ovid*

On this consideration I applyed my selfe to the present businesse; and so applyed my selfe unto it, that it might come unto your view with all speed convenient, before that any contrary perswasion, by what great name soever countenanced, should take too deep a root in any of you, to be thence easily removed. In the beginning of *March* last, there peeped into the world a booke entituled *The holy Table, Name and Thing*, said to be written long agoe by a Minister in *Lincolnshire*, in answer to *D<sup>r</sup> Coale*, a judicious Divine of *Queene Maries* dayes; and printed for the Diocese of *Lincoln*, An 1637. So that being written by a Minister in *Lincolnshire*, and printed for the Diocese of *Lincoln*; who would conceive but that it was intended for the private use of you, the Clergie of those parts, and not to have beene scattered, as it was, over all the Kingdome: But being

## The Preface.

being so faire a Babe, and borne in such a lucky houre, it would not be restrained in so narrow a compasse, and therefore took the liberty to range abroad; secretly, and by stealth at first, as commonly such unlicenced Pamphlets doe; till it had gotten confidence enough to be seene in publique; and then, which was not untill the first of *April*, I had the happinesse to *reade and peruse it thorowly*: So that as *Florus* said of the *Ligurians*<sup>b</sup>, that it was *aliquanto major labor invenire, quam vincere*; the like may be affirmed of this and such like lawlesse, and *non-licet* Pamphlets, that it is no lesse labour to find them out, than having found them, to confute them.

For having read, and thorowly perused the same, I found forthwith, that the most part of all the businesse, was to detect the extreme falshood of the man; which is so palpable, and grosse, that I dare boldly say it, and will make it good, such, and so many impostures of all sorts, were never thrust upon the world in so small a Volume. For first, he makes an Adversary of he knowes not whom, and then hee useth him he cares not how; mangling the Authors words, whom hee would confute, that so hee may be sure of the easier conquest; and practicing on those Authors whom he is to use, that they may serve his turne the better, to procure the victory. A strange and cruell kinde of *Assinifer*, equally unmercifull to the dead, as to the living; with both of which he deales, as did *Procrustes* with his captives, *ἀναγκάζας αὐτοὺς τοῖς κλινῆραν*, making them fit unto his bed. If they be longer than his measure, then he cuts them shorter; and if they be too short, then hee racks them longer: Hardly one testimonie or authority in the whole discourse that is any way materiall to the point in hand, but is as true, and truely cited, as that the booke it selfe was writ long agoe in answer unto Dr *Coale* of *Queene Maries* dayes: which, as it is the leading tale, & stands in front of purpose to make good the entrance; so doth it give a good essay of those fine stories and inventions, which we are like to find within. One that conjectured of the house by the trimme or dresse, would thinke it very richly furnished: The wals thereof, that is, the *Margin*, richly set out with *Antique Hangings*; and

(b) De Gest.  
Rom. lib. 2.

(c) Plutarch in  
Ti Geo.

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and whatsoever costly workmanship all Nations of these times may bee thought to bragge of; and every part adorned with flourishes, and pretty pastimes, and gay devices of the Painter: Nor is there any want at all of *Ornaments* or *Veniſils* to set out the same; such especially as may serve for ostentation, though of little use; many a fine and subtile *Carpet*, not a few idle *Conches* for the credulous reader, and every where a Pillow for a *Puritans* Elbow; all very pleasing to the eye; but slight of substance; counterfeited stuffe most of it, and wrought with so much fraud, and falshood, that there is hardly one true stitch in all the Worke: From the beginning to the end, our *Minister* is still the same, no Changeling:

— *Servatur ad imum,*  
*Qualis ab incæpto processeris, & sibi constat.*

(d) Hor. de  
Arte.

And yet if all these *pie fraudes* (for so they must be thought in so grave a *Minister*) did aime at nothing else, than to advance the reputation of his *holy Table*; the answering of his work had been more proper for another Advetsary. The *holy Table* hath no enemies in the Church of *England*; and therefore he is faine to flie to *Rome*, to finde out some that are ashamed of the name of the *Lords Table*. But so it is, that under the pretence of setting up his *holy Table*, this Minister hath dispersed throughout his booke, such principles of *faction*, *schisme*; and *disobedience*, that even that *Table* also is made a snare to those, who, either out of weaknesse, or too great a stomach, do greedily devoure what ever is there set before them. So venemous a discourse requires an *Antidote*, a timely and a present *Antidote*, before the malignity of the poyson be diffused too far; and therefore I thought fit to provide one ready, and to inscribe it unto you, the learned and religious Clergie of the *Diocese* of *Linc.* for whom, and for whose use alone, that worthy work of his, whosoever he be, must be pretended to be printed. Yet so, that any others may be made partakers of it, whose judgment & affections have been, or are distépered by so lewd a practiser; who cares not if the Church were in a combustion,

so

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so he may warme his hands by the flame thereof. The Author, what he is, is not yet discovered; all that is openly revealed, is that he was a *Minister in Lincoln-shire*, as in the Title; *some Minister of the Diocese*, as the *Licence* calls him. The booke, if we beleeve the Title-page, was writ long agoe, *in answer unto Doctor Coal*, a *judicious Divine of Queene Maries dayes*: but what the Author meanes by *Queene Maries dayes*, is not so easie to determine. If hee speakes *properly, literally, and anciently*, as in the first part of the Title he would faine be thought; he may perhaps meet with a (c) *Doctor Coal in Queen Maries dayes*; but then that *Doctor Coal* would not serve his turne, because hee had no hand in the *Coal from the Altar*: But if he meane the present times, and reckon them in the ranke of *Queen Maries daies*, as if the light in which we live, proceeded not from the cleer Sun-shine of the *Gospel*, but the fierce fire of persecution; I would faine know what could hee said more factiously, to inflame the people, whom he, and others of that crew, have every where affrighted with these dangerous feares. *Q. Maries dayes*, we blesse God for it, were never further off, than now; religion never more assured, the *Church* better seiled, nor the *Divines* thereof more learned and religious, than at this time under the most auspicious Raigne of our Gracious Sovereigne. And therefore they that practice with all art and cunning to cast such scandals on the State, and such foule slanders on the Church, are utterly unworthy of those infinite blessings, which by the sword of God and Gideon, the favour of the Lord, and our religious Sovereigne, they enjoy in both: So that the supposition of a booke written long agoe, *in answer to a Doctor of Queen Maries dayes*, is at the best a factitious figment, and a pernicious Imposture, to abuse the people; and onely for that cause invented.

This factitious figment thus rejected, all that is left us to find out this Author, must be collected by the style and argument, though that perhaps will give us but a blind discovery. The argument, both in the maine, and on the by, shewes that hee is a true descendant of those old *Ministers of Lincoln-shire*, which drew up the *Abridgement* in King James his time: in case hee

(c) Doctor Coal was Deane of S. Paul, in *Q. Maries time*, as in the *Abis* and *Mon.* part 3.

## *The Preface.*

be not some remainder of that scattered company; which hitherto hath hid his head, and now thrusts out with *Bastwick*, *Prinne*, and *Burton*, to disturbe the State. The stile composed indifferently of *Martin Marre-Prelate*, and *Tom Nash*: as scurrilous and full of folly, as the one; as scandalous and full of faction, as the other was. Which, howsoever it may please young heads, and such as are affected, as the Writer is; yet it gives just offence to the grave and learned, who would have serious matters handled in a serious manner. They that can finde him out by either of these *Characters*, must have more knowledge of the Diocesse, than I dare pretend to; who am pronounced before-hand, and by way of challenge, to be none of the *Voisinage*, and consequently no fit man to be returned of the *Inquest*. Onely I have made bold out of my care and zeale to the common good, to give you this short notice of him; that if by chance you should encounter with him any where in his private walkes, you may take heed lest hee seduce you by his practises; and in the meane time be forwarned, lest he misguide you by his writings. For comming in the habit of a neighbour *Minister*, especially being recommended to you, for one so *Orthodox in doctrine*, and *consonant in discipline to the Church of England*; you might perchance be apt to give credit to him, and lend too credulous an eare to his sic temptations. Therefore to save that title which the Church hath in you, and to preserve that interest which it claimes in your best affections; I have adventured to put in this *Caveat*, in the Churches name; which if you should neglect, as I hope you will not, I must bee forced in maintenance of her right and interest, to bring my *double quarrell*. Bookes of a popular argument, and followed in a popular way, are commonly much cherished by that race of men, who love to runne crasse to all publicke order. And therefore it concerns all Churchmen, and you especially of that *Diocese*, for which that worthy Worke was Printed, to have a wise and timely care, that those which are committed to your severall charges, bee rightly balanced; and not inveigled and abused by the neat subtilties of those, who onely labour to deceive them.

And



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And it concernes us all, the rather, because those factious and schismaticall Pamphlets, that came out with, and since the good *Ministers* Booke, seeme to indeavour nothing more, than to possesse mens mindes, as before I said, with dangerous and desperate, though most needlesse feares, that all things goe not right amongst us. The placing of the *holy Table* in that comly sort, as is most consonant to the practise of the *Primitive* times, and to the generall usage of all *Cathedrals* in this Kingdom, and his Majesties *Chappels*, given out by false and factious men; onely to bee a preamble to a greater change. And howsoever in it selfe it bee a matter of *indifferent nature*, and so acknowledged to bee both by the *Minister* himselfe, good man, and by the writer of the letter to the *Vicar* of *Grantham*; and that the *Table* be so placed in his Lordships *Chappell*, (by whom the *Ministers* booke was allowed and licenced) as is <sup>1</sup> elsewhere said; this comes all to one; For place them how they will in *Cathedrall* Churches, his Majesties and the *Bishops* *Chappels*, and bee the matter so indifferent, as no one thing more; yet take we heed we doe not place them *Altar-wise* in *Parochiall* Churches. Rather than so, poore people must bee frightened with wee know not what, and told that there is somewhat in it which is worth their feares; something that mainly tends unto the alteration of religion, here by law established. As if the *Table* could not stand where the *Altar* did, or be placed *Altar-wise* all along the wall; but it must needs imply some *Papish* and prohibited sacrifice, to be intended for the same, though not yet ready to be offered. In which most false and scandalous imputations, as all the Pamphlets of these times are extremely guilty; so there is none more positive in it, than this *Minister* of *Lincolne Diocese*. "These new Reformers (I desire you to observe his words) though they prepare and lay grounds for the same, dare not (for feare of so many lawes and Canons) apparently professe this *Elesinian* doctrine. They are as yet busied in taking in the out-works, and that being done, they may in time have a bout with the Fort it selfe. A speech of that schismaticall, factious, and seditious nature, that greater of that kinde was never uttered by

(f) Vide Sect.  
2. ch. 4. in fine.

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by *Bastwicke, Layton, Burton, Prynn*, or any pestilent Pasquill of the present, *ne dum* in any of the former times. And though you may conjecture *ex pede Herculeum*, what you are like to finde by this, in the whole bulke of the discourse: yet for your better satisfaction, I will lay before you, as by way of Parallel, the harmony or agreement which is betwene him in his *holy Table*, and *H. Burton* in his late seditious *Sermons* and *Apology*. Not in the language onely, which is in both so like, and so full of clamour, as if they had but one pen betwene them, but in their factious and schismaticall positions, in which they doe agree so sweetly. Which done, it shall bee left to you to consider of it, whether it may bee possible that they should jump so even, in so many passages, by meere inspiration, and the enthusiasme of the same ill spirit, or that they rather fell upon it, (as *Juglers* sometimes doe their tricks) by combination and confederacy.

*The Minister of Lincoln.*

*M<sup>r</sup>. Burton of London.*

**T**Hese *New Reformers*, though they prepare and lay grounds for the same, dare not (for feare of so many laws and Canons) apparently professe this *Eleusian doctrine*. They are as yet busied in taking in the out-workes, and that being done, they may in time have a bout with the Fort it selfe. pag. 204.

**T**hey must first downe with Tables, and up with *Altars*, &c. And what then? Surely a *Priest* is not farre off. But where is the *sacrifice*? Stay a while; that service comes last, and all these are preparations unto it. So as all these Preambles doe at last usher in the great God of the host, so soone as it is well baked; and the peoples stomachs fitted to digest so hard a bit. pag. 105.

I appeale to any indifferent men, that pretend to any knowledge in *Divinity*; if the

Well, yet a raile must bee made about it, to insinuate into peoples mindes an opinion



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*M<sup>r</sup>. Burton of London.*

*Reading Pew, the Pulpit, or any other place in the Church, be not as properly an Altar, as is our holy Table, howsoever situated. pag. 75, 76.*

*of some extraordinary sanctitie in the Table, more than in other places of the Church, as the Pulpit, Pew, or Font. p. 33.*

A number of our Churches have their Isles of such a perfect Crosse, that they cannot possibly see either high *Altar*, or so much as the Chancell. p. 224.

When they must use no prayer at all after the Sermon, but come downe, and reade a second or third Service at the *Altar*, where in great Churches halfe the people cannot heare a word. pag. 150.

Without which transposing of the Table, the Minister, were he that *Stentor* with the sides of brasse, could never bee heard of his congregation. pag. 204.

Reading a second Service at the Altar, where even in lesser Churches, the people cannot possibly heare without a *Stentorious voice* of the Minister. In the Epistle to the King.

Our Communion shall bee at the soonest our *fourth*, and by no meanes our *second* service. p. 174.

And reade a *second*, or *third* Service at the *Altar*. pag. 150.

It seemes by you, wee are bound onely to *pray*, but not to speake the *words* of the *Canons*. p. 75.

When they forbid Ministers to use any *prayer* before their Sermons, but the bare and barren forme of *words* in the *Canon*. pag. 150.

God is aswell God of the West, North, and South, as hee

Praying with their faces towards the East, thus trying

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is of the East: and it is *Paganish* to make him more propitious in any one corner of the world, than hee is in another. pag.219.

God to a fixed place.pag.129.

Whereas *S. Paul* reckoneth up a long Catalogue of graces, to be blamelesse, vigilant, sober, modest, learned, hospitall, and I know not what: the man is content the *Puritans* take all these for themselves, &c, pag.191.

The good Ministers of the Land (i.e. the *Puritan* Ministers) are the Kings most loyal, loving, dutifull, faithfull, obedient, and peaceable subjects.pag.48.

He might also marke some speciall differences which our *Canons* themselves doe make betweene *Cathedrals* and *Parochiall* Churches; and particularly in an observation concerning the point in hand.pag.182,183.

But let us examine a little what force there is in this Argument: *Cathedrals* are so and so: therefore all other Churches must conforme to them. I deny the Argument. *Legibus vivendum est, non exemplis.* p.160.

I hope it will be no offence, if I plucke out this *Cumane* creature, (who like a fawning Sycophant, thinkes to take sanctuary in that holy ground) from the shadow and shelter of the *Royall Chappell.* pag.35.

In the last place being pulled away from the hornes of their *Cathedrall Altars*, as not able to shelter themselves from their pursuers: they flye as to their last refuge, and most impregnable fort, to the *Kings Chappell.* pag.165.

Every Parish Church is not bound to imitate in all out-

Why should subjects think to compare with the King, in

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ward circumstances, the patterne and forme, and outward embellishment and adorning of the *Royall Chappell*. p. 33.

the state of his *Royall* family or *Chappell*: there being many things in the King-*Chappell*, which were presumption to have in ordinary Churches. pag. 165.

It is not therefore his Majesties *Chappell*, but his Lawes, *Canons*, *Rubricks*, and Proclamations, which we are to follow in these outward Ceremonies. p. 34.

The worship and service of God and of Christ, is not to bee regulated by humane examples, but by the divine rule of the Scriptures. p. 165.

This Table, without some new *Canon*, is not to stand *Altar-wise*, and you at the North-end thereof; but *Table-wise*, and you must officiate at the North-side of the same, by the *Liturgie*. p. 30.

The externall rites and Ceremonies in the Church, are limited by *Act* of *Parliament* prefixed to the Communion booke, and no more to be added or used in Churches. pag. 196.

*Doctores legendi sunt cum vna.* The Doctors must bee pardoned if they sometimes slip in their expressions. p. 91.

Their works are not without their *vevi* or spots, so as they that reade them must *margaritas è cono legere*, gather pearles out of the mud. pag. 112.

I should therefore reasonably presume, that this good worke in hand is but a second part of *Santa Clara*, and a frothy speculation of some few, &c. p. 85.

The booke of *Franciscus S. Clara*, which hath beene now thrice printed, and that in London as they say, and is much applauded by our Innovators, &c. p. 117.

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And so the Bishop of *Norwich* must bee ever sending forth letters of persecution: because *John Fox* observeth, that one of them did so, *p. 98.*

*S. Cyprian* aggravates the offence of these Testators, that by making Church-men executors and over-seers of their last wills, *Ab altari sacerdotes, & ministros volunt avocare*, will needes withdraw ministers from their *Ecclesiasticall functions*, with no lesse offence, than if under the Law they had with-drawne the Priests from the holy *Altar.* *pag. 167.*

If the Ordinaries now command where there is no law or former *Canon* in force, it layeth a grievance on the subject, as a thing *unjust*, and consequently of a nature whereunto obedience is no way due. *pag. 66.*

So hot is the persecution against Gods faithfull Ministers & people in those Counties of *Norfolke* and *Suffolke*, &c. *pag. 25.* that in all *Queere Maries* time there was not so great havocke made of the faithfull Ministers of God, &c. *pag. 65.*

When Clergy men dare in affront to Gods Word, to Christs doctrine and example, &c. usurpe and take upon them to meddle in the managing even of the highest and weightiest affaires of Princes, States, and temporall kingdoms, which is incompatible with the *Ministeriall function.* Epistle to the Nobility. *pag. 22.*

And herein wee have cause to blesse the name of God, who hath raised up many zealous and courageous Champions of his truth, I mean faithfull Ministers of his word, who choose rather to lose all they have, than submit themselves to their *unjust and base* commands. *pag. 83.*

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*Minister of Lincoln.*

*Newes from Ipswich.*

This fellow jumbles againe the King and the Bishop, *tanquam Regem cum Regulo*, like a *Wren* mounted upon the feathers of an Eagle. p. 91.

Little Pope *Regulus* playeth such *Rex* in *Normich* Diocesse. And in the margine. It signifieth both a little King, a *Wren*, &c.

So farre the Parallel holds betweene them in their words and writings. And I pray God there bee not a more unseene Parallel at least in their ends and aimes, between this *Lincolnshire Minister*, and *Prinne*, and *Bastwicke*, as well as betweene him and *Burton*.

What thinke you now of this consent and harmony betweene the *Minister of Lincoln Diocesse*, and *H. B. of London*? I thinke you not that they hold intelligence with one another, and by their weekly packets give and receive advertisements, both what they meane to write of, and how to follow it? Certainly this must needs bee done by mutuall correspondence and combination; at least *non sine numine divinum*, not without speciall influence of the same ill spirit. Yet I must tell you by the way, that of the two the *Minister of Lincoln* is the most adventurous; who besides all that here is said, hath a long studied discourse in maintenance of sitting at the holy Sacrament, which good *Master Burton* never winched at. But now upon the stating of the question by this man of *Lincolnshire*, some of the later libells (of which wee have had many since the *Ministers* booke) have brought in that too; and made it one of the disparities or *Antitheses*, betweene our Saviour and the Prelates. And yet the brethren may doe well, not to give too much credence to him. For howsoever hee hath framed so much to gaine their favour; and set them out with a long Catalogue of graces, as *vigilant*, *sober*, *blamelesse*, *modest*, *learned*, *hospitall*, and *I know not what* p. 191. Yet at another time, hee sings them off, as if they had no reference to him. For if they will expresse no reverence at their approach unto the holy Table, as you know they will not; take them *Donatus* for him, they

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they shall be never written in his *Calendar for the children of this Church*, pag. 99, 100. Or if they doe dislike the callings of the Reverend Ordinaries of this land, as you know they doe: "He wisheth them presently with M. Cotton in the new, as unworthy of that most happy government, which (by the favour of God and the King) all the Laity and Clergie do here enjoy in the *old England*, pag. 64. 65. And thus hee deales with Calvin also, whom he endeavoureth to save harmless all he can, from having any hand in changing the *English Liturgie*: yet saith, he was a *Polypragmon*, pag. 144 a man *pragmatically zealous*, pag. 145. And thus hee feeds them, as you see, with a bit and a knock, *altera manu piscem ostendens, altera lapidem*: and will be sure to keep them under, how much so ever he advance them.

But *Ole quid ad te?* What makes all this to me, may this Minister say, who am nor named nor glanced at in his *holy Table*; or at least named no otherwise, than amongst those Authors, which were selected purposely to adorne his *Margin*? It is true, the Minister, as if he knew not whom to pitch on for the *Coal from the Altar*, layes about him blindfold: and like the (o) *naughty boy* he speaks of, he flings his stones abroad where he sees most company; not caring whom hee hit, so he hit at some body. Yet generally the needle of his compasse points unto the *North*, and he drives much at one or other, that was not of the *voisinage*, but an *inhabitant of a remote and another province*, p. 3. who used to *travaile Grantham Roade*, p. 71. and was a friend unto the *Vicar*, p. 110. *Iohn Coal*, as he is called by name, pag. 88. *New-castle Coal*, as from the place and parts of his habitation, pag. 114. A man whose learning lay in *unlearned Liturgies*, pag. 85. and used to crack of somewhat unto his *Novices*, pag. 122. but to be pittied for all that, in being married to a *widdow*, pag. 163. Who the man aimes at in these casts, is not here considerable. It is possible he aimes at no body, but at *have amongst you*. However, all this while, that I may keep my selfe unto my *Accidence*, as I advised, (P) *Petrus dormit securus*, and may sleepe safely if he will; for none of all these by-blowes doe reflect on him. Done with much cunning

(o) *Holy Table*,  
pag. 232.

(P) Had the Doctor kept himself unto his *Accidence*, he could not have forgotten that *Edwardus* was his proper name, p. 23.



## The Preface.

(9) Virgil.

ing I assure you, but with ill successe. For now he least of all expects it, I must draw the Curtaine, and let him see his Adversary, though he hide himselfe. (9) *Me, me, adsum qui sect,* in the Poets words. I am the man that never yet saw *Grantham Steeple*; though for the Churches sake I undertook the Patronage of the poore dead *Vicar*. The letter to the *Vicar* being much thought after, and by some factious hands spread abroad, of purpose to hinder that good works of uniformity which is now in hand, did first occasion mee to write that answer to it, which passeth by the name of *A Coa' from the Altar*. Now a necessity is laid upon me to defend my self, and with my self that answer also, from the most insolent, though weake assaults of this uncertaine certaine *Minister* of the Diocesse of *Lincoln*; who comes into the field with no other weapons, than *insolence, ignorance and falsehood*. In my defence whereof, and all my references thereunto, I am to give you notice here, that whereas there were two Editions of it, one presently upon the other; I relate onely in this *Antidote* to the first Edition: because the *Minister* takes no notice but of that alone.

The method which I use in this *Antidotum*, shall be shewn you next, that you may know the better what you are to look for. The whole discourse I have divided into three Sections. Into the first whereof I have reduced the point in controversie, as it relates to us of the Church of *England*: following the *Minister* at the heeles in his three first Chapters, touching the state of the question, the *Regall* and *Episcopall* power in matter of Ceremony; and in the fourth bringing unto the test, all that he hath related in severall places of his book, touching the raking downe of *Altars*. and alteration of the *Liturgie* in King *Edwards* time. The second Section comprehends the tendries of the *Primitive Church*, concerning *Sacrifices*, *Priests*, and *Altars*; together with their generall usage in placing of the *Altar* or *holy Table*; and that contains foure Chapters also. In which we have not onely assured our cause, both by the judgement and the usage of the purest Ages; but answered all those Arguments (or Cavils rather) which by the *Minister* have been studied to oppose the same. The third and last exhibites to  
you

## The Preface.

you those *Extravagancies*, and *Vagaries* which every where appeare in the *Ministers* booke; and are not any way reducible to the point in hand: wherein wee have good store of confident ignorance, falsifications farre more grosse, because more unnecessary; and not a little of the old *Lincolnshire Abridgement*. And in this wise I have disposed it for your ease, who shall please to reade it: that as you are affected with it, you may end the booke either at the first or second Section; or else peruse and reade it thorowly, as your stomach serves you. In all and every part of the whole discourse, as I have laid downe nothing without good *authority*, so have I faithfully reported those *authorities* which are there laid downe as one that cannot but have learned by this very *Minister*, that all false dealing in that kinde, however it may serve for a present shift, yet in the end it brings both shame to them that use it, and disadvantage to the cause. *Great is the truth, & it prevaieth at the last*, though for a while suppressed by mens subtil practices. Nor would I that the truth should fare the worse, or finde the lesse esteeme amongst you; because the contrary opinion hath been undertaken, by one that calls himself a *Minister of Lincoln Diocesse*. You are now made the Iudges in the present controversie, and therefore it concernes you in an high degree, to deale uprightly in the cause, without the least respect of persons: & having heard both parties speak, to weigh their Arguments, and then give sentence as you finde it. Or in the language of *Minutius*, *Quantum potestis singula ponderare, ea verò qua recta sunt, eligere, suscipere, probare*. And that you may so doe, and then judge accordingly, the *God of truth* conduct you in the wayes of truth, and leade you in the paths of righteousness, for his owne names sake.

Westminster, May 10.

1637.



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**P**erlegi librum hunc, cui titulus est [Antidotum  
Lincolniense, &c.] in quo nihil reperio sane  
doctrinae, aut bonis moribus contrarium; quò  
minus cum utilitate publicâ imprimatur.

Ex Aedibus Londin.  
Maii die 7. 1637.

Sa: Baker.

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# The Contents of each severall Section and Chapter contained in this Treatise.

## SECTION I.

### CHAP. I.

Of the state of the question, and the occasion of writing the letter to the Vicar of Gr.

*The Authour of the Coale from the Altar defended against him that made the holy Table, in respect of libelling, railing, falsifying his authorities, and all those accusations returned on the Accusers head. The Minister of Lincolnshires advantage in making his owne tale, and altering the whole state of the question. The Vicar cleared from removing the Communion Table of his owne accord; as also from a purpose of erecting an Altar of stone, by the Bishops letter. That scandalous terme of Dresser, not taken by the writer of that letter from the countrey people. The Vicens light behaviour in bowing at the Name of JESUS, a loose surmise. The Alderman, and men of Gr: repaire unto the Bishop. The agitation of the businesse there. The letter written and dispersed up and downe the countrey, but never sent unto the Vicar. The Minister of Lincolnshire hath fountely falsified the Bishops letter. A parallel betweene the old and the new Editions of the letter.*

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words, and the Lo: Chancellour Egertons. *The Puritans more beholding to him than the King. The Minister of Linc: misreporteth the Doctors words, onely to pick a quarrell with his Majesties Chappell. A second on-set on the Chappell, grounded upon another falsification of the Doctors words. Of mother Chappells. The Royall Chappell how it may be said to interpret Rubricks. The Minister of Linc: quarrels with Queen Elizabeths Chappell; and for that purpose falsifieth both his foraine authors, and domestick evidences. Not keeping, but adoring images, enquired into in the first yeere of Queene Elizabeth. That by the Queens Injunctions, Orders and Advertisements, the Table was to stand where the Altar did. The idle answer of the Minister of Linc: to the Doctors argument. Altars & Pigeon-houses all alike, with the Linc: Minister. The Minister of Linc: false and faulty argument, drawn from the perusers of the Liturgie, the troubles at Franckfort, and Miles Huggards testimony. Of standing at the North side of the Table. The Minister of Linc: produceth the Pontificall against himselfe. His idle civills with the Doctor touching the Latine translation of the Common-prayer Book. The Parliament determined nothing concerning taking down of Altars. The meaning and intencion of that Rubrick. The Minister of Linc: palters with his Majesties Declaration about S. Gregories. A copy of the Declaration. The summe and substance of the Declaration. Regall decisions in particular cases, of what power and efficacy.*

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the

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# ANTIDOTUM LINCOLNIENSE.

## SECTION I.

### CHAP. I.

Of the state of the question, and the occasion of writing the letter to the Vicar of Gr.

*The Author of the Coale from the Altar defended against him that made the holy Table, in respect of libelling, railing, falsifying his authorities, and all those accusations returned on the Accusers head. The Minister of Lincolnshires advantage in making his owne tale, and altering the whole state of the question. The Vicar cleared from removing the Communion Table of his owne accord; as also from a purpose of erecting an Altar of stone, by the Bishops letter. That scandalous terme of Dresser, not taken by the writer of that letter from the countrey people. The Vicars light behaviour in bowing at the Name of J E S U S, a loose surmise. The Alderman, and men of Gr: repaire unto the Bishop. The agitation of the businesse there. The letter written and dispersed up and downe the countrey, but never sent unto the Vicar. The Minister of Lincolnshire hath soulely falsified the Bishops letter. A parallel betweene the old and the new Editions of the letter.*

T was an old, but not unwitty application of the Lo: Keeper Lincolns, (a) when he was in place; that as once Tully said of Plato, *In irridendis Oratoribus maximus Orator esse videbatur*: so hee might also say of N. appointed speaker of the Parliament for the

(a) One who had beene a singular friend to that towne when hee was in place.

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Sect. 1.

house of Commons, that with great eloquence he had desired to be excused from undertaking that imployment, for want of eloquence. The same may be affirmed as truly, I am sure more pertinently, of this *Non-nemo*, Mr. Somebody; (<sup>b</sup>) *some Minister of Lincoln Diocese*: Charging the Doctor whom he undertaketh, with libelling, he hath shewed himselfe the greatest libeller; accusing him of railing, he hath shewed himselfe the veriest railer; and taxing him for falsifying his Texts and Authors, hath shewed himselfe the most notorious falsifier that ever yet put pen to paper. And first, he chargeth him with libelling, upon a new (<sup>c</sup>) but witty *Etymologie of the Lo: Chancellour S. Albans*, that a libell was derived from two words, a lie, and a bell; of which, the Doctor made the lie, and sent it for a token to his private friend; the bell being put to by that friend, in commending it to the Presse, and ringing it abroad over all the Countrey, pag. 1. Nor is it placed there onely in the front to dispoist the Reader, but it is called a libell, p. 21. and p. 60. *The whole booke nothing but a libell against a Bishop*, p. 58. and that you may perceive he is no changeling, but *ad ex. remū similis sibi*, the same man throughout; a libell it is called againe towards the latter end, p. 220. Here is a libell with a witnesse, a libell published by authority, a licenced libell, *printed with licence*, as himselfe confesseth, p. 4. For whosoever made the lie, you make his Majesty, in effect, to be the authour of the libell; because you cannot but conceive, that no man durst have printed his Declaration in the case of *S. Gregories Church*, without his Majesties expresse consent, and gracious approbation. Or if you would be thought so dull, as not to apprehend a thing

(b) *Intel-  
ligence.*

(c) *pag. 1.*

so cleere, yet must the publishing of this *libell* rest in conclusiō on my Lord high *Treasurer*, at whose house the book was licenced. *Which is so high* <sup>(d)</sup> *a language* <sup>(d)</sup> *against authority*, against the *practise* of this Realm for licencing of books, and finally against the honour of the Star-Chamber, on whose decree that practise and authority is founded; *as was never uttered and printed with, or without licence, by any subject of England before this time.* But this concernes not mee so much, as the higher Powers. I onely touch upon it, and so leave it: and with it turne the *libell* back on this uncertaine certaine *Minister*, who daring not to shew himselfe in the Kings high way, was faine to seeke out blind paths, and crooked lanes, in them to scatter up and downe those guilty papers, which are indeed a *libell* both for name and nature. For if a *libell* bee derived from a *lie* and a *bell*, it serves this turne exceeding fitly. First Mr. Some-body, this *some Minister*, makes the *lie*, telling us of *an answer writ long agoe by a Minister of Lincolnshire*, against a booke that came into the world but ten moneths before; and then he sends it to the Lord B<sup>p</sup> of *Lincolne*, Deane of *Westminster*, who forthwith puts a *bell* unto it, an unlicenced licence, and rings it over all the countrey. <sup>(e)</sup> *And it did give an Omen of what nature the whole booke would prove*, by that which followeth in the Title; *Printed for the Diocese of Lincolne.* Whereas indeed it was not printed either for that Diocese, or for any other, but calculated like a *common Almanack*, for the particular Meridian of some one discontented humour; with an intent that it should generally serve for all the *Puritans* of Great Brittain. Or if you are not willing it should be a *libell*, to gratifie you for this once, let it be a *Low-bell*; A thing that makes a

Sect. 1. mighty noise to astonish and amaze poore birds, that coming after with your light, you may take them up, and send them for a token to *Pere Cotton*, or carry them along with you, when you goe your selfe, with the next shipping for *New-England*. But being a *low-bell* and a *libell* too, take them both together, *Vt si non prosint singula, juncta iuvent.*

Your second generall charge is *Rayling*, *Oyster-whore language* as you call it, p. 98. And being some *Minister*, some great man, such a one as *Theudas* in the *Acts*, who boasted of himselfe that he was some body : you thinke it a preferment to the *Doctor*, to were your livery ; which you bestow upon him with a badge, (that you may know him for your owne) and call him *scurrilous railer*, p. 140. *Railing Philistin*. p. 191. and *Railing Doctor*, p. ult. Where doe you finde him peccant in that peevisish kinde, that you should lay such load upon him ? What one uncivill, much lesse scurrilous passage, can you deservedly charge him with, in his whole answer to that letter, which you have tooke upon you to defend, maugre all the world ? The worst word there, if you finde any one ill word in it, was I trow good enough for your friend *I. C.* a *Separatist* from this Church, at that time ; perhaps a *Se-baptist* by this time : who by the *Answerer* is supposed to be the writer of that letter ; and might have beene supposed so still, for ought you know, had not you told us to the contrary, and got your *Ordinaries* hand to the *Certificate*. But bee hee what he will, pray Sir who are you, that you should quarrell any man for *railing*, being your selfe so ready a master in that art, that howsoever your fingers might perhaps be burnt, your lips assuredly were never *touched with a Coale* from the  
the



the Altar. *Quin sine rivali*. I will not seeke to break Cap. 1.

you of so old a trick; which I am very well contented you should enjoy without any partner. Onely I will make bold to deale with you, as *Alexander* did with his horse *Bucephalus*, (f) take you a little by the bridle, and turne you towards the *Sunne*, that other men may see how you lay about you, though your self doe not. Hardly one leafe from the beginning to the end, wherein you have not some one *Title of honour* to bestow upon him; which without going to the *Heralds*, I shall thus marshall as I finde them. *Poore fellow*, p. 2. and 61. *Animal pugnacissimum*, *Gander*, *Common Barretter*, p. 3. *Wrangler*, p. 4. *Haughty companion*, p. 5. *Doughty Doctor*, p. 21. *This animal*, p. 24. *Scribler*, p. 26. *Cumane creature*, and *fawning Sycophant*, p. 35. *Animal rationale risibile*, a most ridiculous creature for his reasoning, p. 42. *Pamphletter*, p. 58. and *poore pamphletter*, 85. *Firebrand*, p. 62. *Most injudicious and trifling Novice*, p. 65. *Indicious Rabbi*, p. 76. *A Divine of Whims and singularity*, p. 77. *Atountebank*, and *mad man*, p. 88. *Impostor*, p. 94. *Calfe*, p. 103. *Squeamish gentleman*, p. 120. *Poore Doctor*, p. 132. and 158. *A thing that cannot blush*, p. 141. *Mushrom*, and *audacious companion*, p. 150. *This man of rags*, p. 154. *Bishop Would-be*, p. 159. *Impudent companion*, p. 188. *Blinking Doctor*, p. 190. *Base Sycophant*, p. 191. *Whisler*, p. 203. *Braggard*, p. 227. and to conclude with *Railing Doctor*, p. ult. *He manus Trojam erigent*? Is this the meanes to save your (g) *Troy* from ruine, of which you tell us, p. 60? No other way to shew your zeale unto the cause, but by forgetting all good manners? Such stuffe as this, till you, and your confederate Mr. H. *Burton* came in print together, hath not

(f) *ἵππον ὑπὸ τῆς βίβης, ἐν τῇ σπείρῃ τοῦ ἡλίου.*

(g) *Si Troja dextra defendi potuit &c.* p. 60.

Sect. i. beene set to open sale, since <sup>(h)</sup> *Walgraves* presse, in  
 (h) *Walgraves* Presse was the  
 Presse for *Parman*  
 12 p. let in Q.  
 Elizabeths time,  
 whereof see *Mar.*  
*Marre* Prelate,  
 1 p. 1. to a Con-  
 vocation, p. 23.  
 (i) Hol. table,  
 p. 23. 5.  
 (k) *laste* licence  
 London, and that of *T.C.* which you wot of in the City  
 of *Coventry*, <sup>(i)</sup> have beene out of work. *Burton* and  
 you, the onely two that have revived that kinde of  
 language, which since old *Martin Marre-Prelates* daies  
 hath not seen the Sun; but being now brought againe  
 into the world, and on a *thorow* persfull, *confirmed* and  
*licenced*, you may proceed for your part, *Cum privi-*  
*legio*, none dares touch you for it. Fortunate man,  
 whose very railings are allowed of, as being <sup>(k)</sup> *most*  
*orthodoxe in doctrine, and consonant in discipline to the*  
*Church of England*, and therefore *very fit to be printed*,  
 there is no question of it. *Nobis non licet esse tam di-*  
*sertis*: For us poore fellows as we are, it is not our  
 ambition to looke upon that height of eloquence,  
 which you so prosperously have attained to. Or could  
 we reach it, (being, I think, a matter feasible) we should  
 be sure to have a check for it, not an *approbation*. But  
 (l) *In Philip. 2.* I will ease you of that feare. *Non* <sup>(l)</sup> *tractabo ut Consul-*  
*lem, ne ille quidem me ut consularem*; however it was  
*Tullies* plea, shall be none of mine. I must remem-  
 ber who I am, not what you merit: and therefore  
 in my answers to your sleights and cavills, I will re-  
 ply *ad rem*, and not *ad hominem*. You have some  
 Coals upon your head already: In using you thus gent-  
 ly, I <sup>(m)</sup> shall heape on more; which is an honest  
 revenge than you ever studied, and better than you  
 have deserved.

The first two faults you charge him with, were on-  
 ly *criminall*, in which the *Star-Chamber*, or the *Guild*  
*Hall* might afford you remedy: but that which fol-  
 lowes in the last, is *Capitall*; clipping the Kings owne  
 coine, and such as is made currant within this King-  
 dome:

dome : a generall falsifying of his Majesties Declarations, Lawes, Injunctions ; of all bookes, either printed here, or imported hither. The whole booke, *as it is a libell against a Bishop, so every leafe thereof is a malicious falsification of some Author or other.* p. 58. *Quærisne aliquid dici brevius?* Could any man have spoke more home, and used fewer words ? In case this be not, *μὴνεν ἐν ἐλαχίστῳ*, nothing ever was. What ? not one leafe without some falsification, and a malicious one to boote, of some Author or other ? Assuredly, if so, you may justly call him *false-singred gentleman, bold man, a nibler at quotations*, & what else you please. There is not a friend he hath, but will thanke you for it. But if your challenges be but such as those you mention, p. 23. in calling *Ploydon* Judge, being but a Counsellour at Law, (no such malicious falsification, if you marke it well) and setting downe *Sir Robert*, for *Sir Edward Coke*, a mistake onely of the Printer : have you not made your triumph before the victory ? The Author saw those errors, and saw them mended too, before you observed them : both of them being corrected in the second edition, which followed close upon the first, within one fortnight ; and which you cannot but have seene, though you dissemble it, onely to make your brethren merry when you meet together. For in your 90. pag. encountering with a passage of Bishop *Latimers*, you cite it from the author, as in p. 16. and so it is indeed in the second edition : whereas those words of Bishop *Latimers* are p. 15. in the first. This is no honest dealing to beginne with ; yet this is that which wee must looke for, *Par my & partout*, as you know who say. And for the (n) sacriledge you complaine of, had it been the Authors (as it was not)

(n) And mends it by a kinde of Sacriledge, & taking from a noble Gentleman his name given in Baptisme, p. 23.



Sect. i.

of all men else, you have least reason to accuse him's having your selfe offended in the self-same kinde, *by taking from him his name given in Baptisme*. For in your 83. pag. you call him *John Coal*, as if you knew him from his cradle : which, if the Church book may be trusted, and those which are yet living that affirme the same, was not the *name* given by his *Godfathers*, and *Godmothers* ; though you may finde it in your

(o) Had the Do-  
ctor kept him to  
his *Accidence*,  
p. 23.

(p) *Amend*;  
*Remaines*.

(o) *Accidence*, if you seeke it there. And yet it is no wonder neither, that it should be thus: it being in some places a received custome, that children when they come for (p) *Confirmation*, do change the names which they had given them at the font : Sufficient ground for you to deale thus with the Author ; and by what name soever he was called in Baptisme, to have him now entituled by your own. You tell us of some other things, wherein hee doth both (q) *faine* and *faile*, as you hunt the letter : but what you say, you say without booke. For upon examination it will soone appeare, that he hath *fained* in nothing, whatsoever you say ; nor *failed* in any thing, which you say he *faines*. And were it tolerable in another, to runne the *wild-*

(r) Can none, and  
comment for tri-  
-tiall an. p. 23.

*goose chase* upon (r) words and letters, which is a sport you much delight in ; I have a friend in store should follow this train-scent with you, for your best preferment, and give you three for one in the bargain too. But for your *fainings* and your *failings*, & whatsoever other falsifications you can charge upon him, we shall see more hereafter when you bring them forth. Mean time you may be pleased to know how ill this office doth become you. You know who said it well enough, (s) *Thou which teachest another, teachest thou not thy self? Thou that preacheest a man should not steal, dost thou steal?*

(s) Rom. 2. 21.

And

And being that you came so lately from your *Accidence*, you cannot but remember the first example in *Verba accusandi, damnandi*, which you are most perfect in: if not, Ile tell you what it is, *Qui alterum incusat probri, ipsum se intueri oportet*. This is so easie to be *Englisht*, that you need no *construing* booke; and tells you, who had need be told it, that it behoves you to take care that every thing be well at *home*, before you come into the *Court* to accuse another. Otherwise you will prove such a *Censor morum*, as was *Manutius Plancus* in the *Romane storie*, <sup>(v)</sup> *Qui nil obijcere posset* <sup>(v)</sup> *adoleſcentibus, quod non agnosceret ſenex*: most guilty in your doting daies of those very crimes, which you have charged on them of the younger sort. Which said in generall, we meane to lay before you plainly, without welt or guard, your jugling in the cariage of this businesse, as it relates unto the state of the question, and other the Contents of your first Chapter: and after all those manifest and most notorious falsifications & impostures which you have put upon the world, in your <sup>(u)</sup> *holy table*. *The holy table* never was so made <sup>(u)</sup> *The Title*. an *Altar*, as you have made it in that book; by offering on the same such spotted, maimed, and most illegall sacrifices, to your faire <sup>(x)</sup> *Laverna*.

<sup>(x)</sup> Pulchra Laverna, da mihi fallere, da justū sanctumque videri. *Horat.*

First, for your stating of the question, you have an excellent advantage, (could you hold it fast) in making, as you doe, your own case, your own evidence, and your owne authorities. The principals in this businesse, were the Vicar of *Grantham*, the *Alderman* thereof, and my Lord *Bishop* of the Diocese; the onely *Accessory* thereunto, the Bishops *Secretary*. Of all these there is none that either can, or will confute you in any thing you say, say you what you will. The *Vicar* he

Se&t. 1. hee is dead, and you may use him as you please; for *mortui non mordent*, as the saying is: But yet take heed, (and say a friend advised you to it) what you lay upon him. For though he cannot answer to your slanders now, hee may bring you to answer for them another day. The *Alderman* being set forth unto us for <sup>(a)</sup> *a discreet and modest man*, as the letter tells us; <sup>(b)</sup> *A prudent and discreet man*, as your booke informes us; did never shew his wisdom and discretion more, than that he was <sup>(c)</sup> *affraid to offend the Bishop*. And being, if he be alive, as *prudent & discreet* as ever, must needs be now as much *affraid to offend the Bishop*, as before he was; and therefore you may say your pleasure, and call the *Alderman*, and the *Aldermans letter* to witnesse what you please to say; you are sure of that. As for the *Bishop*, from whose mouth you must have the storie, hee hath good reason to confirme and justifie his owne relation; that it may set him off the better, and give the world a full accompt of his most moderate proceedings in a point so agitated. Then for the *Secretary*, being we finde not in the storie, that hee was any more employed, than <sup>(d)</sup> *sitting up with his Lord that night, fetching the booke of Martyrs out of the hall, and borrowing Bishop Jewels workes from the Parish Church*, and giving out the letters as his Lord directed, he was but *organum & lexon*, a living instrument; and if examined, can say nothing that will doe you hurt. So that in case, the Bishop can but keepe your counsell, as no doubt hee will; and M<sup>r</sup> *Alderman* hath not lost his ancient *prudence and discretion*, which God forbid, you may stand forth, and tell your tale, and tell it with as high a confidence, as if wee were obliged to take all for Gospel. This you conceive at least,

and

(a) pag. 12.

(b) pag. 7.

(c) pag. 7.

(d) pag. 9, 10.

and go on accordingly: not thinking that in some main points, those (c) of the *voisinage* and the same *Province* can detect you; or that there is no way to bring truth to light, but by confession of the parties. Now in your storie of the businesse, you tell us that the Vicars head was full of *crotchets*. First, (f) *turning out of the towne* the Lecturers there, *being two grave and painfull preachers*, as you set them forth. For being *salaried* by the Parish (to which the Bishop was so good a friend) you cannot but extoll them, whatsoever they were; or what just cause soever the poore Vicar had to rid the towne of them. Then for the second Crotchet, that was, you say, the *removing of the Communion table from the upper part of the quire, where it was comely placed before, (and had stood time out of minde) unto the Altar-place, as he called it*; and telling Mr Alderman (who out of his discretion, must needs question the Vicar for it) *that he had done it, and would justify it*. What proof have we for this, (for of the other you bring none) I meane, that the Communion table stood in the upper part of the Quire, in such a comely fashion, for so long continuance; and that it was removed by the Vicar onely, without consulting with the Chancelloir, or perhaps the Ordinary? For prooffe of this we are referred to Mr Aldermans letter. Then that the Vicar called the Communion table by the name of *Tresle*, saying that *he would build an Altar of stone at his owne charge*; and that the rude people made reply, that *he should set up no dressers of stone in their Church*: What prooffe have we of that? Mr Aldermans letter. Next, (f) that he used light gestures in bowing at the name of Jesus, *so as sometimes he broke fell downe, and once himselfe, to the derision of those that were not so well affected*

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(c) For besides it is uncertaine whether he be of the *voisinage*, &c. p. 13. 3.  
(f) pag. 6.

(f) pag. 7.

Sect. 1. *to that religious Ceremony*: What evidence to make that good? Mr. *Aldermans* letter. These are the most materiall things in the whole relation, so farre as it concerned the ground of the proceeding; and for the prooffe of all wee must take your word, as well as Mr. *Aldermans* letter. For what if Mr. *Alderman* writ no such letter, or if he writ it on the *Post-fact* only, to make good your tale; or if you make more of it than he mentioned in it: as who can tell but you may deale with Mr. *Aldermans* letters, as you have done throughout your booke with the *Aldermans* betters? Or what if Mr. *Aldermans* letter say as much as you would have him, why would you have us credit Mr. *Aldermans* letter, to the discredit of the Vicar; especially as things stood between them? the *Alderman* being most apparently not a party onely, but *dux partium*, the leader of a party against his Minister. For you your selfe have told us, that (g) Mr. *Alderman* (being nor (g) *Bishop*, *Chancellor*, nor *Surrogate*, as I conceive him) *commanded* his owne officers (Sergeants, and Beadles, and such fellowes) *to remove the Table to the place* where it stood before. Which being done accordingly, he cries out first, and makes<sup>(h)</sup> complaint unto the Bishop when he had no cause: but that hee thought it an high point of wisdome, being so *prudent* and *discreet* a man as you say hee was, to make sure work there; and then a *fico* for the Vicar. So that the *Alderman* being both a partie, and the Plaintife too, is not to be admitted for a witnesse also, except it be by some new order of your owne devising; and like to be a rule hereafter in that (i) *Can-none*, and *triviall law*, the body of the which we daily looke for, of your setting out.

(g) pag. 6.

(h) it is reported  
the Alderman  
presently wrote  
unto his Lordsh.  
pag. 7.

(i) The Doctor  
by his exquisite  
knowledge in the  
*Can-none*, & *coun-  
mon* (or *triviall*)  
law. pag. 23.

But



But be the letter his, or not, you think that you have **Cap. 1.**  
gained three points. First, a good ground to change

the tenour of your owne, charging the Vicar in your printed Copy, with an intent of setting up an *Altar of stone*, which was not to be found in all the *Manuscript*: Besides, that you have brought him into some disfavour with his (k) friend, the Bishop, for daring to remove the *Communion table*, without leave from him.

(k) And having  
too much favour  
from his Dioce-  
san. pag. 5.

Next, for that slovenly and disgracefull phrase of *Dresser*, given in the Bishops written letter to the Communion table placed *Altar-wise*, and from him borrowed by Mr. *Prynne*; that is now found out to be a phrase of the *rude peoples*, as you call them: and on them fathered in the printed letter, to take off that scandall. Last of all, whereas bowing at the Name of *J E S U S* was in the written letter glanced at, as if it did procure derision from the lookers on; that is now turned wholly on the Vicar, and his *light gestures* in performance of that pious ceremony: the printed letter being altered and explained in that particular accordingly. Having got thus much by the hand, you need say no more, but beare your head up bravely, and proclaime your victory. But as he in *Macrobins* said, *Omne meum, & nihil meum*; so may you also say, did you deale uprightly, all this that you have got is nothing, and you may put it in your eye, without feare of (l) *blinking*.

(l) This blinking  
Deslor. p. 190.

For how may we be sure that *Monsieur the half-Vicar*, as you call him, p. 70. did of his own head remove the Communion table without authority from the Bishop, Chancellour; or any of his *Surrogates*, (m) as out of Mr. *Aldermans* letter you affirme he did. It seemes to me, that he acquainted the *Diocesan* with it, and sound from him, if not an appro-

(m) Pag. 61.

bation,

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bation, a toleration at the least, conditioned *no umbrages and offence were taken by the Towne against it.* For thus the letter; *When I spake with you last, I told you that the standing of the Communion table was unto me a thing so indifferent, that unlesse offence and umbrages were taken by the Towne against it, I should never move it, or remove it.* Was not this faire leave think you, to make a triall, how farre the people would be pleased with the alteration, and whether they would think it tended to

(<sup>n</sup>) *decency and comlinessse in the officiating of Gods Divine service;* And on this leave the table was removed to the *Altar place;* and stood so, til the Alderman,

(<sup>o</sup>) *a discret and modest man, and far from any humour of Innovation,* did by farre lesse authority bring it down againe, and was never checked for it. Nor can you say, that the word *last* there mentioned, (*when I spake with you last*) is to relate unto that time, when the Vicar and the Alderman encountred at his Lordships house: Because it follows in the next words, *that which I did not then suspect, is come to passe;* viz. *the Alderman and better sort of the towne have complained against it.* The conference then meant, wherein his Lordship shewed himselfe so *indifferent* in the businesse proposed unto him, must needs precede the Vicars action; as did the Vicars action the Aldermans riot; the Aldermans riot, the complaint; and the complaint, that sudden and tumultuary journey to his Lordships house, which drew out the learned letter now betweene us. And so your first report of the *half-Vicars* hasty running, before hee was sent, is, for the truth thereof disproved, or made very disputable. The other branch thereof, touching the *stone Altar* that you talke of, is farre more improbable; and you are faine

(<sup>n</sup>) It is well  
done that you as-  
sert decency and  
comlinessse, &c.

pag. 13.

(<sup>o</sup>) pag. 12.

to



to chop & change the Bishops letter to make it good, and yet cannot doe it. For whereas it was charged upon the Vicar in the *M.S. Copies*, that hee should be *so violent and earnest for an Altar at the upper end of the Quire*: you have it in the printed letter, that he should say hee would upon his owne cost build an Altar of stone at the upper end of his *Quire*: which is too great a difference to be an error in the transcripts. Secondly, in stead of that oblation which the Papists were wont to offer upon their *Altars*, you now have made it that oblation which the Papists were wont to offer upon these *Altars*: and so by changing these to theirs, have turned a Protestant Table to a Popish Altar. Thirdly and lastly, whereas the first section in the written copies, concluded thus, *therefore I know you will not change a table into an Altar*: you have converted it to this, *therefore I know you will not build any such Altar*; As great an alteration in the businesse, as the words themselves. For had that beene the businesse then in agitation, and not the placing of the Table *Altar-wise*, his Lordship might have gone to bed that night, (as indeed he did) & ended all his letter with the first section; being but 24. lines in your own printed Copy, and that corrupted too to serve your turne: whereas there is a large discourse against the placing of the Table *Altar-wise*, amounting to above two leaves in your own Edition. I trow the writer of the letter was too good an *Artizan*, *ἐξουὶς πρὸς ἑαυτὸν ποιεῖν*, to spend himself upon the accessory, and let the principall be the least part of his care and study: especially considering how he might thereby gratifie the whole towne of *Grantham*, to which he had beene such a friend, when he was in place.

As little truth there is in your inventiō of the *dresser*, which

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which you have turned upon the *rude people* : *rude* ones indeed, to give so vile and scandalous a name to a thing so sacred, in whatsoever posture it was placed or situated. What is it, I beseech you, that you have made the people say : *that he* (the Vicar) *should set up no dressers of stone in their Church. Dressers of stone* ? It seemes the people were as *rude* as you describe them ; so little conversant in matters which concerned the *Church*, that they were yet to seeke in things which did concerne the kitchen. Had the *discreet Alderman* no more discretion, than to informe his *Lp.* of so *rude* a speech ; and tell him in his eare a story of a *stone-dresser*, when as he might as well have told him a tale of a *Tubb* ? Had the *rude people*, as you call them, applied the name of *dresser* unto the *holy Table* placed along the wall, the speech had beene more proper, though not lesse prophane. But now to put the name of *dresser of stone* into the mouthes of *Countrey* people, who never heard of any such thing as a *dresser of stone* : shewes plainly, that neither any *Altar of stone* was ever purposed by the Vicar, which might occasion such an idle and absurd expression ; nor that the writer of the letter tooke up the name of *dresser* from the *Countrey* people, but first invented it himselfe. *Adeo mendaciorum natura est, ut coherere non possint*, said *Lactantius* rightly. Your *tresle*, and your *dresser* then, may both goe together, *ultra anni solisq; vias*, to your deare brethren in *New Engl.* and their great *Patriarke* there, your good friend *I. C.* who as they care not now in what place they dispose of the *holy table* ; so will they care as little, in a little while, by what name they call it. Of the same peece is that last observation made out of Mr. *Aldermans* letter,

touching

touching the Vicars *light behaviour*, in *bowing at the name of Jesus*: his booke sometimes falling downe, and once himselfe. Which were it so, why doe you thinke that that should make your friends of *Grantham* deride the ceremony, when not the ceremony, but the Vicar was in fault, if such fault there was. Have you not seene some men behave themselves so apishly in the Pulpit, that others, and those good men too, have smiled to note it? And yet I hope you will not thinke, that therefore they derided that religious Ordinance of preaching, when not the Ordinance, but the *Preach* was the sole object of the merriment. Or if the men of *Gr.* or rather the *rude people* there, were so profane and impious, as upon that or any other such occasion to deride the ceremony, the writer of the letter might have spent his pains to better purpose, <sup>(1)</sup> *in writing to the somewhat more at large, than he hath used to expresse himselfe in that kind*, to bring them to a better understanding of their Christian duties. And you, the *Champion of the letter*, had done a better office, as I conceive it, to have reserved your selfe for the defence of that, and the tenor of it, if any *Puritan* in the pack should have writ against it, than thus to have disturbed your selfe with so little profit. But what if wee joyne issue with an <sup>(1)</sup> *Absque hoc*, and tell you there was no such *falling*, either of the booke, or man, as you please to say. For tell mee of all loves, where was it, in the Reading pew, or at the Communion Table, or in what place else? If in the Reading pew, the deske and seat were able to have saved them both from falling; and so was the Communion table, if it had beene there? If not there, say man, where it was, and wee will have a *melius inquirendum* about it pre-

D

sently.

(1) I have written to you somewhat more at large, than he hath used to expresse himselfe in that kind, to bring them to a better understanding of their Christian duties. pag. 13.

(1) Negationis formula, quæ in foro Angliæ, Reus Actoris assertionem inficiatur. Spelman. Gloss.

Sec<sup>t</sup>. I.

(c) pag. 8.

(u) That 'quirit  
ic head: d: young  
man. p. 59.

sently. This is a trick of yours to disgrace the Vicar, on whom elsewhere you have left a staine, for *taking his mornings draught before he went about it, p. 62.* As if the man, not onely were *not alwaies right (c) in the head-peece*, and (u) *squirrell-pated*, which might be some infirmity of nature: but that hee came unto the Church, disordered with drinke, and *inter pocula* told the people, *quid dia poemata narrant* of the name of J E S U S, and so *fell downe and worshipped, in stead of bowing.*

(a) pag. 8.

(b) But not with-  
out striking, &c.  
pag. 8.

In the remainder of the storie, you put an excellent speech into the mouthes of those of *Grantham*, partly commendatory of themselves, that they were all (a) *peaceable & quiet men*, save that they fought (b) *once in the Church*, about removing of the table; *conformable in all things to the Kings lawes ecclesiasticall*, save that they could not but *deride the ceremonie of bowing at the name of Iesus*; and willing to *submit themselves to any Order which his L<sup>d</sup> should appoint, concerning the situation of the Lords table*, so it might stand according as they would themselves. And it was also partly accusatorie of their *Vicar*, for putting down their weekly Lecture, and partly of their owne ill fortune, that they should *live in the midst of Recusants*, who did begin already to *deride and jeere this new alteration*: not without some reflexion on his sacred Majestie, for

(c) Their chiefe  
governor being  
one of it: at pro-  
vision himselfe.  
pag. 8.

(c) placing over them a chiefe Governor of that religion. His Majestie was much to blame, there is no doubt of that, for not consulting with the *Alderman* about the fittest man to be L<sup>d</sup> Lieutenant of the County: but more, the *Papists*, to deride that decencie and situation of the Lords boorde, there, which they approve of elsewhere in all our Churches. And I could  
tell

tell you, did I thinke you would thanke me for it, that the conformity of our Church in this particular, according to the practise of approved Antiquity, doth more amaze the Papists, than ever it did those of *Grantham*: as knowing better than they doe, that the more neere wee come to the ancient practise, the lesse they can upbraid us, and our Church with novelty, which is now made the chiefest weapon that they fight withall. As for the <sup>(d)</sup> putting downe of Sermons, wherewith they were much scandalized, as your book informs us, that was the very marrow-bone of the matter, the thing that most displeased the people, who must have Chaplaines of their owne, or else *non vult fac*. And had they had their tale of Sermons, it may bee probably conjectured, that Mr. *Alderman* had never removed the table, but rather left it for a text, on which the stipendarie Lecturers, there, might shew their store of zeale, and want of wisdome. But to goe on. The people having ended, and the Bishop forward in his speech, about the *indifferencie* of the matter, it was the Vicars Q. to enter, who came in <sup>(e)</sup> pale, and wanne, and staring, obstupuit, steterantque come, as you know who saith, was by the Bishop used with all lenity and sweetnesse: and at last, having told his Lp (being <sup>(f)</sup> very earnest to get it out of him) who it was that set him on these alterations, his Lp spake aloud that all might heare him, that he had supped on that which the Vicar told him. It is an old saying and a true, *audacter calumniare, necesse est ut aliquid hereat*; by none more practiced than your selfe. For though you leave us in a wood, and tell us, that <sup>(g)</sup> it is not knowne particularly, what they there discoursed of: yet by this blinde discovery you make men suspect, that

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(d) One, they represented to his Lp, that they were much scandalized with the putting downe of their sermons.

(e) pag 3.

(f) His Lp. was heard over-earnest with the said Vicar, so tell him who they were that set him on these alterations. pag. 9.

(g) pag. 9.



Sect. 1. some great man, to whom the Vicar did retaine, incouraged him, at the least, to erect an *Altar*, if not to say Masse on it, when it was erected. Well then, the Bishop, being gone, betakes himselfe unto his study, where (as you say) *he sat up most of the night*, and in the morning (as you tell us) came abroad this<sup>(h)</sup> *filia unius noctis*, this letter to the Vicar, which is now in question, addressed unto the Vicar, being then in the house (if you tell us right) but (i) *sent to the Divines of the Lecture of Gr.* and by them shewed unto the Vicar. A letter of so strange a making, that it would puzzle the best Lecturer there, to tell exactly what it was; (k) *digested in the former part into the fashion of a letter, but not so figuredly and distinctly in the latter: directed to nobody, nor subscribed by any body.* In all which story, there is nothing true, but that the papers were not sent unto the Vicar, but to some one or other of your *Privados* about those parts, the better to disperse it up and downe the Countrey: and that not on the morrow morning, but some ten dayes after. For that it was directed to the Vicar, the whole proeme shewes, which could not be applied unto any other; especially these words, *Now for your owne satisfaction, and my poore advice for the future, I have written unto you somewhat more at large, &c.*

That it was fashioned like a letter in the latter end, the conclusion shewes, even in your owne edition of it, *Which I recommend unto you, and am ever, &c.* And I would faine know what these words, *am ever*, did relate unto, if not to the subscription following, which in my written copy was set downe thus (although not printed with the rest) *and am ever, Your very loving friend, I. L.*

To draw unto an end of this new-nothing, you tell us confidently (like all the rest) what (1) *satisfaction* the poore Vicar had by this *decision*; *having gained all the points*, you say, *excepting the forme of placing the Table*, which was the onely point hee stood on: and that the Vicar after this *did reap much fruit and profit from his Lordships favour*, from whom hee never received any favour, from that time forwards. So fine a storie have you told, and so little probable, that they that dwell farre off, and are not of the voisinage, can take you tripping.

Now for the letter it selfe, you tell us, that it (m) *va-* (m) pag. 11.  
*rieth in some places in matter from the printed Copie, but little in forme.* Nothing at all in forme, that is certaine, but much in matter: so much as you thought fit to alter in it, the better to set off the businesse, and give a faire face to so foule a cause. Those Copies which I met with, and compared, and had from very good hands too, were word for word exemplified in the printed booke. And if you looke into *Duck-lane* for the old written copies, which, till the Doctors booke came out, were sold for halfe a crowne a peece, and doubtlesse may be had there still, if not imployed to other uses; you will find no such variance in the matter, as you would perswade us. Which variance, what it is, and how it alters in a manner, the whole state of the question, wee shall see the better, by placing col-  
 lumne wise those particular passages, in which the variance doth consist, according to the old and the new edition, as hereunder followeth.



## Sect. I.

*The M. S. Copie printed  
with the Coal from  
the Altar.*

*Page 68. I have, &c.  
appointed the Church-  
wardens, whom it prin-  
cipally doth concerne,  
under the Diocesan, to  
settle it for this time.*

*Pag. 68, 69. That you  
doe the reverence ap-  
pointed by the Canon  
to the blessed name of  
J E S U S, so it be done  
humbly, and not affe-  
ctedly, to procure devo-  
tion, not derision of your  
Parishioners.*

*Pag. 69. But that you  
should be so violent and  
earnest for an Altar at  
the upper end of the  
Quire.*

*Pag. 69. That the fix-  
ing thereof in the Quire  
is Canonically, and that it  
ought not to bee remo-  
ved to the body of the  
Church.*

*Pag. 69. That other*

*The Copie licensed  
and allowed by  
the Br of L.*

*Pag. 12, 13. I have, &c.  
appointed the Church-war-  
dens, whom, in my opinion,  
it principally doth concerne,  
under the Diocesan, and by  
his directions, to settle it for  
the time.*

*Pag. 13. That you doe the  
reverence appointed by the  
Canons to that blessed name  
of J E S U S, so it be done  
humbly, and not affectedly,  
to procure the devotion, and  
not move the derision of the  
Parishioners, who are not, it  
seemes, all of a peece.*

*Pag. 13. But that you  
should say, you will upon  
your owne cost build an  
Altar of stone at the upper  
end of your Quire.*

*Pag. 13. That the fixing  
thereof in the Quire is ca-  
nonically, that it ought not to  
be removed (upon any oc-  
casion) to the body of the  
Church.*

*Pag. 14. That other obla-  
tion*

## The new Edition.

*tion which the Papists were wont to offer upon these Altars, is a blasphemous figment, &c.*

Pag. 14. *It is not the Vicar, but the Church-wardens that are to provide Vtensils for the Communion.*

Pag. 14. *And therefore I know you will not build any such Altar, which Vicars never were enabled to set up, &c.*

Pag. 15. *For besides that the country people without some directions beforehand from their Superiors, would (as they told you to your face) suppose them dressers, rather than tables.*

Pag. 15. *Not where the Altar, but where the steps to the Altar formerly stood.*

Pag. 16. *Or to make use of their covers, fronts, and other Ornaments, tables may be placed in their room.*

Pag. 16. *And it seems the Queene and her Coun-*

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oblation which the Papists were wont to offer upon their Altars, is a blasphemous figment, &c.

Pag. 69. It is not the Vicar, but the Church-wardens, that are to provide for the Communion.

Pag. 70. And therefore I know you will not change a table into an Altar, which Vicars never were enabled to set up, &c.

Pag. 71. For besides that the Country people would suppose them dressers, rather than tables.

Pag. 71. Not where the Altar, but where the steps of the Altar formerly stood.

Pag. 72. Or to make use of their Covers and ornaments, tables may be placed in their room.

Pag. 72. And it seems the Queens Commissioners

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ners were content they should stand.

*Pag. 73.* The sacrifice of the Altar abolished, these (call them what you will) are no more Altars, but tables of stone and timber.

*Pag. 73.* Where there are no people so void of understanding.

*Pag. 73.* For upon the Orders of breaking downe Altars, all Dioceses did agree upon receiving Tables, but not upon the fashion and forme of the tables.

*Pag. 73.* A Table in regard of what is there participated by men.

*Pag. 73.* For it answers that very objection out of *Heb. 13. 10.*

*Pag. 74.* We have no Altar in regard of an oblation, but we have an Altar in regard of participation & communion granted unto us.

*The new Edition.*

fell were content they should stand.

*Pag. 16.* The sacrifice of the Masse abolished (for which sacrifice onely Altars were erected) these (call them what you please) are no more Altars, but tables of stone or timber.

*Pag. 16.* Where there are no people so void of instruction.

*Pag. 16.* For upon the Orders of breaking downe Altars, 1550. all Dioceses, as well as that of London, did agree upon receiving Tables, but not so soone upon the forme and fashion of their tables.

*Pag. 16.* A table in regard of what is thence participated by men.

*Pag. 17.* For it answers that merry objection out of *Heb. 13. 10.*

*Pag. 17.* Wee have no Altar in regard of an oblation, but we have an Altar, that is a table, in regard of a participation and communion there granted unto us.

*Pag. 17.*

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Pag. 17. *The proper use of an Altar is to sacrifice upon, and the proper use of a table is to eate upon.* Reasons, &c. 1550. vide Acts & Monuments, pag. 1211.

Pag. 17. *The Church in her Liturgie and Canons calling the same a Table onely, do not you now, under the Reformatiō, call it an Altar.*

Pag. 17. *In King Edwards Liturgie of 1549. it is almost every where called an Altar.*

Pag. 17. *The people being scandalized herewith in Country Churches, first, it seemes, beat them downe de facto; then the supreme Magistrate (as here the King) by the advice of Archbishop Cranmer, and the rest of his Counsell, did Anno 1550. by a kinde of law, put them down de jure, 4. Ed. 6. Novemb. 24.*

Pag. 17. *And setting these tables in their roomes, tooke away from us, the children of this Church & Common-wealth, both the name*

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Pag. 74. *The use of an Altar is to sacrifice upon, and the use of a table is to eate upon.*

Pag. 74. *The Church in her Liturgie and Canons calling the same a table onely, do not you call it an Altar.*

Pag. 74. *In King Edwards Liturgie of 1549. it is every where called an Altar.*

Pag. 74. *The people being scandalized herewith in Country Churches, first beats them downe de facto, then the supreme Magistrates, by a kind of law, puts them downe de jure.*

Pag. 74. *And setting tables in their roomes, tooke from us, the children the Church and Common-wealth, both the*

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the name and the nature  
of former Altars.

Pag. 75. It is in the  
Christian Church 200.  
years more ancient than  
the name of an Altar, as  
you may see most lear-  
nedly proved out of S.  
*Paul*, *Origen*, and *Arno-*  
*bius*, if you but reade a  
booke that is in your  
Church.

Pag. 76. That your  
Table should stand in  
the higher part of the  
Church, you have my  
assent already in opini-  
on: but that it should be  
there fixed, is so far from  
being Canonically, that it  
is directly against the  
Canon.

Pag. 77. This table  
must not stand Altar-  
wise, & you at the North  
end thereof, but table-  
wise, and you must offi-

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and the nature of those for-  
mer Altars.

Pag. 18. *It is in the Chri-*  
*stian Church at the least*  
*200. yeares more ancient*  
*than the name of an Altar*  
*in that sense, as you may see*  
*most learnedly proved (be-*  
*side what we learne out of*  
*S. Paul) out of Origen and*  
*Arnobius, if you doe but*  
*reade a booke that is in the*  
*Church.*

Pag. 18, 19. *That your*  
*table should stand in the*  
*higher part of the Chancel,*  
*you have my assent in opini-*  
*on already: And so it was*  
*appointed to stand out of*  
*the Communion orders*  
*by the Commissioners for*  
*causes Ecclesiastical. 1561.*  
*But that it should be there*  
*fixed, is so far from being the*  
*onely Canonically way, that*  
*it is directly against the Ca-*  
*non.*

Pag. 20. *This table (with-*  
*out some new Canon) is*  
*not to stand Altarwise,*  
*and you at the North end*  
*thereof; but table-wise, and*  
*you*

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*you must officiate on the North side of the same, by the Liturgie.*      *ciate at the North end of the same.*

*Pag. 20. And therefore your Parishioners must be Judges of your audiblenesse in this case, and upon complaint to the Ordinary must be relieved.*      *Pag. 78. And therefore your Parishioners must be Judges of your audiblenesse in this case.*

Thus have I shewed in brieft your *συνήματα*, your tricks and artifices, whereby you seeke to varnish a rotten cause: falsifying the very Text which you are to comment on, that it may fit your notes the better. A pregnant evidence that there is no faire dealing to be looked for from you, when you shall come either to repeate your adversaries words, or cite your Authors. But faire or foule, we must goe through with you now we have begun: and so on in Gods name.



## CHAP. II.

Of the Regall power in matters Ecclesiasticall, and whether it was ever exercised in setting the Communion table in forme of an Altar.

*The vaine ambition of the Minister of Linc: to be thought a Royalist. His practice contrary to his speculations. The Doctor cleared from the two Cavils of the Minister of Linc: touching the Stat. 1. Eliz. The Minister of Linc: falsifieth both the Doctors words, and the Lo: Chancellour Egertons. The Puritans more beholding*



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beholding to him than the King. The Minister of Linc: misreporteth the Doctors words, onely to pick a quarrell with his Majesties Chappell. A second ou-set on the Chappell, grounded upon another falsification of the Doctors words. Of mother Chappells. The Royall Chappell how it may be said to interpret Rubricks. The Minister of Linc: quarrels with Queen Elizabeths Chappell; and for that purpose falsifieth both his forraigne authors, and domestick evidences. Not keeping, but adoring images, enquired into in the first yeere of Queene Elizabeth. That by the Queens Injunctions, Orders and Advertisements, the Table was to stand where the Altar did. The idle answer of the Minister of Linc: to the Doctors argument. Altars & Pigeon-houses all alike, with this Linc: Minister. The Minister of Linc: false and faulty argument, drawn from the perusers of the Liurgie, the troubles at Franckfort, and Miles Huggards testimony. Of standing at the North-side of the Table. The Minister of Linc: produceth the Pontificall against himselfe. His idle cavils with the Doctor touching the Latine translation of the Common-prayer Book. The Parliament determined nothing concerning taking down of Altars. The meaning and intencion of that Rubrick. The Minister of Linc: palsters with his Majesties Declaration about S. Gregories. A copy of the Declaration. The summe and substance of the Declaration. Regall decisions in particular cases, of what power and efficacy.

(a) λέγων δὲ  
τὴν μὴ ἵππευ-  
σαν ἐν ἀλῆξαν  
ἐφ' ἑρμῶν, τὴν  
δὲ Κερκετῶν  
ἐμολογήσατο.  
In 11. Alex.

**P**lutarch relates of <sup>(a)</sup> Alexander, that he did use to say of his two chiefe favourites, Craterus and Hephestion, that the one of them was ἐμολογῶν, the other ἐμολογῶν, the one a lover of Alexander, the other of the King; Hephestion loved his person, as a private friend; Craterus his estate and Monarchy, as a publique Minister. Princes are then best served, when these affections meet together; when those that either are about their persons, or under their dominions, <sup>(b)</sup> doe Craterum cum Hephestione confundere, and love them not alone as men, but Princes, whom they doe most truely love. Both of these parts this Some-body, whom

(b) Euphormio  
in Epistola ad  
Iacob. Reg.



whom I am to deale with, would faine seeme to act: and he doth act them rightly, as a player doth, in a disguise or borrowed shape, which hee can put off when he lists; & the play be ended. But yet for all his vizard it is no hard matter to discern him, his left hand pulling downe, what his right hand buildeth; all that authority and regard which he bestowed upon the King in the speculation, being gone *in fumo*, as they say, when it should be reduced to practise. Of the originall of the *Regall power*, you tell us very rightly that it is from God, that the Kings (c) of England have had (c) pag. 32. *the flowers of Ecclesiasticall jurisdiction, stuck in their Imperiall garlands, by the finger of Almighty God from the very beginning of this Christian Monarchy within this Island*; and that the Kings Majesty may command a greater matter of this nature, than that the holy Table should bee placed where the Altar stood. An excellent Royallist verily in your speculations. But look upon you in your practicks, & then you tell us in your corrected copy of the Bishops letter, that the Table (without some new Canon) is not to stand Altar-wise; which is directly contrary to that before. I trow you are not ignorant that the Church makes *Canons*. It is the work of *Clergy men in their Convocations*, having his Majesties leave for their conveening, and approbation of their doings. His Majesty in the Declaration before the Articles hath resolved it so; and the late practise in King James his raigne, what time the Book of *Canons* was composed in the Convocation, hath declared so too. If then the Table may not bee removed and placed Altar-wise, without some new Canon; His Majesty may command it, for ought I see by you, and yet goe without, till he is auhorized to doe it by some new Canon. Or if you

- Sect. 1. you meane that any order from his Majestie, or intimation of his pleasure, shall be as forcible with you, as any Canon of them all; why doe you so much slight his Majesties Declaration about *S. Gregories*? For neither can the man indure it should be called an *Act of Counsell*, (which yet the Doctor never calls it, to his best remembrance;) or that it should have any influence beyond that one particular case, which first occasioned it: in no respect that it should have the operation of *Canon*, either to force obedience, or induce conformity. So that in fine, you deale no other-wise with his Majesty, than did *Popilius Lenus* with the great King<sup>(d)</sup> *Antiochus*, *qui regē circumscripsit virgula*, as the storie hath it. You draw a ring about him with your willow scepter, as if you meant to conjure him into a circle, and so keepe him there. Thus deale you also with his person, (for you would very faine be taken for *Hephestion*, as well as *Craterus*.) You tell us of<sup>e</sup> his heavenly expressions used in that Declaration before remembred; and yet think scorn to follow what he there allowes of: talke of his<sup>(f)</sup> *sacred Chappell*, and the *Saint of that Chappell*; and in the same breath tell us, that *Parish-Churches* are as little bound to *imitate the forme and patterne* of the one, as you conceive your selfe obliged to imitate the piety and true devotion of the other. *Saint of the Chappell*! Lord how the man bestowes his *holy water*, when he hath a mind to it. (g) *Spargere rore levi & ramo felicitis olivæ, Lustravitque viros*, in the Poets language. Yet no such Saint, I throw, as *Ferdinando* the third, of whom you say both in<sup>(h)</sup> the text, and in your margin, that *in his long raigne of 35. yeeres, there was no touch of hunger or contagion*. There was a *Saint* indeed, fit to be shewne unto

(d) *Vel. Pat. 62.*

(e) pag. 59.

(f) pag. 33.

(g) *Vir. Æneid.*(h) *Regnavit annos 35. in quibus nec famēs, nec pestis fuit in regno suo. pag. 27.*

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unto the world, as a publike blessing : in reference to whom, and his most fortunate Empire, these wretched times have nothing whereof to glorie. Sir, that *Parenthesis* of yours, as it comes in impertinently, so it lookes suspiciously : and it had shewne more wisdom in you to have passed it by, than it can make for ostentation of your reading, so to take it up.

But let your *practice* goe, and come we to your *speculations*, in which you have said much, and produced good prooffe, to shew the true originall of the right of Kings. (i) *Vtinam sic semper errasset*, said once the learned *Cardinall*, of *Calwin*. It had been well if you had never handled any other argument. But good Sir, let the *poore man* live, and grow up under you, if you please, whom you expose so much to the publick scorn, and *tantum* now endite of treason against his Majesty. Assuredly the *poore soule* meant well, when he attempted to free the Statute 1. of *Eliz.* from some, (perhaps some *Ministers of Lincolnshire*) who had restrained it to the person of the *Queene* that was, and thought it could not any way advantage the *King* that is. If hee hath failed in any thing, I pray you let him have your pitty, and not your anger. Alas good Sir, you know it is impossible (k) *nos illico nasci senes*, that wee (l) *Printed 1615.* should all of us be experienced Statesmen at the first dash. We must first serve our time, and weare out our *Indentures*, before we come to those high mysteries, which any schooleboy might have taught you from (1) his *Deus & Rex*. Thinke you that no man ever knew till you found it out, that Kings had their authority from God alone? or finde you anything in the Doctor, which affirms the contrary? the Doctor, as before was said, thought fit to cleere the Statute 1. of *Eliz.*

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*Eliz.* from those that went about to restraine all authority of ordaining rites and ceremonies unto the person of the Queene, because there is no mention in that clause of *her heirs and successors*. To cleare which point he brought in sixe severall Arguments, borrowed, as hee tells you there, *both from the common Law, and the Act it selfe*. The foure first, as it seemes, you are content should stand without further censure; save that you tell him that the fourth was taught him by some <sup>(m)</sup> *Justice his Clerk*, and make your selfe merry with the fift and sixt. How justly, let the Reader judge, when he heares the businesse. The question was, whether the King lost any thing of that power which was acknowledged by that Statute to be inherent in the Queen when she was alive, for want of these few formal words, *her heires and successors*. And it is <sup>(n)</sup> answered *sifily* from a resolution in the law, in a case “much like : it being determined by that *great Lawyer Ploydon*, (for so the last edition calls him) that “if a man give lands to the King by deed inrolled, a “*fee-simple doth passe*, without these words *successors* “and *heyres*, because in Judgement of Law the King “never dyeth. This is an argument *à comparatū*. And what see you therein with your Eagles eyes, (the Doctor being but a *blinker*, <sup>(o)</sup> as you please to style him) that you should fall upon him with such scorne and laughter, and tell him that hee doth deserve but <sup>(p)</sup> *a simple fee, for his impertinent example of this fee-simple*. The Argument was good to the point in hand, which was not what the King could do by his power *Originall*, that which he claimes onely from the King of Kings, which was never questioned : but how far hee might use that Statute, if occasion were, for the ordaining

(m) As these Probationers did, which (per adventure) some Justice is Clerk might tell you of. p. 25.

(n) Coale from the Altar, p. 61.

(o) pag. 190.

(p) pag. 25.

ordaining of such rites and ceremonies, as he with the advice of his Metropolitan, should thinke fit to publish. You may call in your laugh again, for ought I see yet: but that you have a minde to shew your teeth, though you cannot bite.

But his <sup>(q)</sup> next prank, you say, is worse, where hee <sup>(q)</sup> pag. 25. affirms, ( *most ignorantly, and most derogatorily to his Majesties right and just Prerogative* ) that the Statute 1. of Eliz. 2. was a confirmative of the old law; whereas his Authour hath it rightly, that it was not a Statute introductory of a new law, but declaratory of the old. This is the hint you take to introduce your studied discourse of the power of Kings in Ecclesiasticis, which neither is *ad rem*, nor *Rhombum*: but that you would doe somewhat faine to be thought a Royalist; however the poor people take it to be so deserted. For tell mee in good earnest, doth the Doctor say that the said Statute 1. of Eliz. was onely confirmative, and not declaratory of the old? Doth he not say expressly, as you would have him? Last of all, <sup>(r)</sup> (saith his book) it may <sup>(r)</sup> cou, p. 61, 62  
 “bee argued, that the said clause, or any thing therein  
 “contained, is not indeed introductory of any new power,  
 “which was not in the Crown before, but rather declaratory of the old, which anciently did belong to all  
 “Christian Kings, (as before any of them to the kings  
 “of Judah) and amongst others to ours also. If afterwards he use the word *confirmative*, you might have found his meaning by his first, *declaratory*: & not have false upon him in so fierce a manner, as if he had been onely for *confirmative*, and for *declaratory* not one word. But your next prank is worse than this, where you affirm with confidence and scorne enough, <sup>(s)</sup> that this <sup>(s)</sup> pag. 26, 27.  
*right is not united to the Crown of England onely, as this*



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*scribler seems to conceive, but to all other Christian Crownes, chalenged by all Christian Princes according-*

(t) Terence in  
Andria, Act. 1.  
S. 5.

*ly. (t) Proh deum atque hominum fidem!* that ever man should write thus, & beleve his Creed, in that which doth relate to the day of Judgement. For sure the Do-

(u) Coale from  
the Illiis, p. 60.

ctor saith as much, as all your studied nothing comes to, that the said power did (u) *anciently belong* (what, to this Crown alone, as you make him say? No, but) *to all Christian Kings*, (good Sir note this well) *as before any of them to the Kings of Iudah, and amongst others to ours also.* Not unto ours alone, but *among others to ours also.* Or if this yet be no foule dealing, we will trie once

(x) 23. 31.

more. You tell us, with great joy no question, (x) *That to maintain that Kings have any part of their authority by any positive law of nations, (as this scribler speaks of a jurisdiction, which either is or ought to be in the Crown by the ancient lawes of the Realm, & is confirmed by 1. El. c. 1.) is accounted by that great personage (the L<sup>d</sup> Chancellour Egerton) an assertion of a treasonable nature.* But by your leave a little Sir, that passage of a *jurisdiction, which either is or ought to be in the Crowne by the ancient lawes of the Realm*, is not the Doctors, but Sir Edward Cokes, and cited from him who you have honoured with the title of a *deep learned man in his faculty*, p. 25. affirming there that he *hath stated the whole question rightly*: as here, immediately on the recitall of the words before repeated, you take great paines, more than you needed, to give his words a faire construction. If it was rightly said by Sir Edw. Coke, why not by the Doctor? If no such treasonable matter in the one, why doe you charge it on the other? This is the thing complained

(y) Vel. Pat. 12

of in the Court-historian: (y) *Invidiam non ad causam, sed ad voluntatem personarumque dirigere.* But yet Gods blessing



blessing on your heart for your affection to Sir Edward : you deale with him farre better and more honestly, than with your Lords great Master, the Lord Chancellour Egerton : whose words you chop off with an hatcher, as if you wanted patience to heare him out. You cite him in your margin thus: *It was never taught but either by traytors, (as in Spencers bill in Edw. 2. time,) or by treasonable Papists, (as Harding in the Confutation of the Apology) that kings have their authority by the positive law.* Why stop you there? why doe you not goe forwards like an honest man? Have you a squinancie in your throat, and cannot? I will doe it for you. Reade on then, (2) "*by the positive law of* (2.) *Case of the*  
*"nations, and have no more power than the people* *Post nat. 1. 99.*  
*"hath, of whom they take their temporall jurisdiction;*  
*"on; and so Ficlerus, Simanca, and others of that*  
*"crew: Or by seditious Puritanes and Sectaries, as*  
*"Buchanande iure regni apud Scotos, Penry, Knox, and*  
*"such like. This is flat felony, beleeve mee, to rob*  
 your Readers of the best part of all the businesse. For here we have two things which are worth the finding: First what it is, which, as you say, is by that honourable personage made to be of *treasonable* nature: viz. not onely to maintaine that Kings have their authority by the positive law of nations, but that they have no more power than the people hath. Next, who they bee that teach this doctrine, not onely *Traytors*, and *treasonable papists*, as you make him say, but also *seditious Sectaries and Puritanes, Buchanan, Knox and Penry*, and such like. Nor was it taught by them, the leaders onely, but as it followeth in that place, by *these, and those that are their followers, and of their faction, there is in their pamphlets too much such trayterous*

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*seed sowne.* The Puritans are, I see, beholding to you, for lending them so fine a cloake to hide their knavery. And hereupon I will conclude, how great a Royalist soever you pretend to bee, *you love the King well, but the Puritans better.*

(a) pag. 32.

From the originall and fountaine of the soveraigne power, wee must next follow you unto the exercise thereof. And here you aske the question, (\*) *How doth the Doctor make it appeare, that his most Excellent Majesty hath commanded any such matter? or that there is (as he avows) any publick order for the same? viz: for placing the Communion Table Altar-wise.* To this you answer, (for you play all parts) that he shall make it cock-sure by three Apodicticall demonstrations: which are, as afterwards you dispose them, the *practise of his Majesties Chappels, the Queenes Injunctions, and his most Excellent Majesties declaration about S. Gregories.* But first, before wee proceed further, let mee aske one question: Where doe you finde the Doctor say that his most Excellent Majestie hath commanded any such matter? No where, most certaine, in the booke; nor any where that I can tell of, but in the mint of your imagination, where there is coynage all the yeere of these poore (b) *double ones.* The Doctor saith indeed, "His sacred Majesty hath already declared his pleasure in the case of S. Gregories, and therefore by given *incouragement* to the *Metropolitans, Bishops,* and other *Ordinaries,* to require the like in all the Churches committed to them. (c) *Incouragements* are no *Command,* you had best say so howsoever. For if they were, I could soone tell you in your eare, who is a very disobedient subject. But let that passe, *cum ceteris erroribus,* and see if that bee better which comes after

(b) Double a piece of brasse coyn' in France, of which five go to an English penny.

(c) Coal. p. 63.

## (37)

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after next. I would faine hope some good of you, but I finde no ground for it : you misreport him so exceeding shamelesly in every passage. The first (you say) of his three *Apodicticall demonstrations*, (as you please to slight them) is, that it is so <sup>(d)</sup> in his Majesties Chappell, *where the ancient Orders of the Church of England have been best preserved, and without which (perhaps) we had before this been at a losse amongst our selves for the whole forme and fashion of divine service. The Chappell of the King being the best interpreter of the law which himselfe enacted, wherin the Communion Table hath so stood as now it doth, sithence the beginning of Qu. Elizabeth, what time that Rubrick in the Common-prayer booke was confirmed and ratified.* Thus you report the Doctors words, and with shame enough. The Doctor saith not any where, (exclusively of the Cathedralls, as you vouch him here) that the *ancient Orders of the Church of England have been best preserved in his Majesties Chappel, without the which (perhaps) we had been at a losse, &c.* These are your words, and not the Doctors. The Doctors words are these: <sup>(e)</sup> For  
 “certainly the ancient orders of the Church of Eng-  
 “land have beene best preserved in the Chappels of  
 “the Kings Majesty, and *the Cathedrals of this King-*  
 “*dome* (good Sir mark you that;) without the which,  
 “perhaps, we had before this been at a losse amongst  
 “our selves, for the whole forme and fashion of di-  
 “vine Service. Here you leave out, most wilfully, to  
 say no worse, *and the Cathedrals of this Kingdome*, not  
 so much to abuse and falsifie the Doctor, as to devise  
 some quarrell with his Majesties Chappell, which you  
 cast many an evill eye at : And thereupon conclude  
 most gravely, <sup>(f)</sup> *To what use serve our grave and wor-*

(d) p. 33, 33.  
 (e) *Coat from the Altar*, p. 26, 27.

(f) p. 33.

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*thy Metropolitans, our Bishops, our Convocation house, our Parliaments, our Liturgies, hedged in and compassed in with so many Lawes, Rubricks, Proclamations, and Conferences, if wee had been long before this at a losse in England for the whole form and fashion of diuine service, but for one Dean, and so many Gentlemen of the Kings Chappell. Lord what a grosse of words is here drawn together, to fight with nothing but a poore fancy of your own; at most with one poore Deane, and a few simple Gentlemen of that contemptible place, the Kings Chappell Royall. Lesse strength, and fewer weapons would have beene sufficient, to drive this silly troope before you; whom you might easily have scattered with your very breath, and made them waite upon your triumph at the first words speaking. Dicite Io Paan, & To his dicite Paan. Never did any story tell of such a conquering combatant, since King William the Conquerour.*

As little truth you use inciting of the other passage from the Doctors text; and far lesse modesty in your second onset on his Majesties Chappell. You make the Doctor say, *The Chappell of the King, being the best Interpreter of the law which himselfe enacted, wherein the Communion table hath so stood as now it doth, since the beginning of Queene Elizabeth, &c.* and then flie out upon him without all pittie, (g) *Where did the man ever heare of any Chappell in the Christian world, that gave forme and fashion of diuine service, to whole Provinces?* Good Sir have patience but a little, I will pay you all. And tell me I beseech you first, where did the Doctor ever say they should? The former place you guelded in the very middle, and this you cut-off in the end. Take the whole passage as it lieth together, (h) you will

(g) Psal. 35.

(h) Conform the  
Aldar, 51, 52.

will finde it thus. " For if we looke into' the former  
 " practice either of the *Chappels* of the King, the best  
 " *Interpreter* of the law which himself enacted, where-  
 " in the Communion table hath so stood as now it  
 " doth, since the beginning of *Q. Elizabeth*: or of *Col-*  
 " *legiate and Cathedrall Churches*, the best observers of  
 " the form and order of Gods publick service; the Vi-  
 " car had good warrant for what hee did. Here you  
 leave out again the *Cathedrall and Collegiate Churches*,  
 to pick a second quarrell with his Majesties *Chappell*:  
 the Doctor saying no where, as you make him say, that  
 the Parochiall Churches are to precedent themselves  
 (expresly and exclusively) by the *Chappell Royall*,  
 (though had he said so, you would hardly make your  
 part against him) but that they are to precedent them-  
 selves by the *mother Churches*. Finding such store of  
*Spanish, French, Italian, Greek, and Latin* cited in your  
*Margin*, onely out of a poore ambition to shew your  
 store: I need not doubt but you can understand a piece  
 of *English*. Read me this therefore which occurs in the  
 6. Paragraph of the 2. Section, (i) immediately upon (i) *Coal*, p. 27.  
 these words, *Without the which perhaps we had before*  
*this been at a losse amongst our selves for the whole forme*  
*and fashion of divine service*. For there it followeth,  
 " And therefore if it bee so in the *Chappels* and *Ca-*  
 " *thedrall Churches*, as the *Epistoler* doth acknow-  
 " ledge, it is a pregnant argument that so it ought to be  
 " in the *Parochials*, which herein ought to precedent  
 " and conforme themselves, according to the pattern  
 " of the *Mother Churches*. *The Mother Churches*,  
 note you that; not the *Mother Chappels*. So that you  
 might aswell have saved your needlesse disputation,  
 about the inward and the outward motion of the Prin-



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ces minde ; as those most triviall, and indeed undutifull inferences which you make upon it, *I have heard often of a mother Church, but now behold a mother Chappell*, p. 42. and worse than that, *Teach not the daughter therefore against all antiquity, to jet it out before the mother*, p. 37. you might have also spared your (\*) severall observations of publishing the new Missall by Pope *Pius Quintus*, not at the sacred Chappell, but *S. Peters Church*; the *merry case*, (or, as you should have called it, the ridiculous case) of *S. Martins hood*; the distinct service in the Chappells of *Salamanca*, from those that are in Parish Churches; the severall uses of singing service in this Church, the ancient courses in some others. All these are onely toyes to take up the time with, and conclude nothing to the purpose which wee have in hand, as they confute not any thing that the Doctor saith. Yet since you speake so despicably of his Majesties Chappell, and the use thereof, (l) as one that *never heard till now the use of the Chappell*: I trust you will not say that the Kings Chappell is set out in a contrary way, to that required in a law of the Kings owne making; or that the constant usage of the Chappells in this particular, since the first making of that law, may not be thought to be a good *Interpreter* of the law it selfe. You know the old saying well enough, that *praxis sanctorum, est interpretis praeceptorum*. And therefore being it hath beene still, as now it is, in *K. Edwards Chappell*, whom the (m) judicious *Divine*, *Mr. Hooker* calleth *Edward the Saint*, and *Q. Elizabeths*, and of *K. James*, and of his Majesty now living, (whom God long preserve) whom you your selfe have honoured with the style of Saint: We may conclude that the Kings Chappell in this kind, or the Kings practice

in

(k) pag 35.  
36, 37.

(l) pag 36.

(m) pag 14.



in his Chappell, may be, and is the best Interpreter of **Cap. 2.** those *Rubricks, Laws, and Canons*, which you elswhere speak of. Nor could you preach a worse, though perhaps no more welcome doctrine to your deare disciples, than that his Majesties Chappell is not ordered as it ought to be: who presently might make this use thereof, that they would be as little careful to observe the law in their severall Parishes. *Regis ad exemplum.* You know right well what followes, though you will not follow it. If therefore the Communion table doe stand *Altar-wise* in his Majesties Chappell, as most sure it doth; and that *it be a sinne against many precepts, to doubt or whisper, but that the King doth wisely and religiously in it*, as p. 34. you say it is: why should not that give law to the *Parish Churches*; or why should you debar them from a *conformity* with that, which seemes so *wisely and religiously done*, in the Chappell Royall? Here is a riddle indeed, if you talke of riddles.

Having been bold (as never any man was more) with his Majesties Chappel, you cannot leave off so, but you must have a sling at *Q. Elizabeth*, and hers: and (n) *wish* (n) p. 37. *the Doctor had not named at all the beginning of Q. Elizabeth.* For then say you, *there was an Altar in the Chappel, and the very old masse officiated thereupon.* The *very old masse*? What is your meaning? I hope you doe not thinke, though you speake suspiciously, that that which hath beene since officiated thereupon, is a *Masse* too, though somewhat *newer* (o); the *Erg-* (o) *Missale Anglicanum, in Alt. Damasc. p. 716.* *lish Masse*, as your good friends the Puritans have been pleased to call it. Nor need you be so sorry for naming the beginning of *Queen Elizabeth*, as if you would have passed it over with a *Soit pour non dicit*, for feare the Doctor (of whose credit you are very carefull) should

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should be suspected for some hopes of having the *old Masse* set up againe: as p. 51. you tell him what great hope he hath, of having one day an Altar and a sacrifice for joy of his diagram. The Doctor speaks not of placing the Communion table, so as it stood in the beginning of *Queen Elizabeth*; but saith (r) that in the *Chappell Royall* it hath so stood as now it doth, since the beginning of *Queene Elizabeth*: i. e. for 80. yeares together without interruption or alteration. In the beginning of her raigne, and ever since the beginning of her *Draine*, are two different things: and this you could not but observe, but that you had a minde to quarrell with that excellent Lady; for which I trow, your brethren, who now so much adore her memory, will conn you little thanks in private. For whereas that most excellent Lady followed therein the practice of her brother (q) King *Edw. 6.* and kept her Chappell up in that forme and order as was most fit both for the decencie of Gods publick service, and the magnificence of her owne royall State: wee are now told that this was done (v) *Pour flatter les Catholiques, & les Princes estrangers*, only to flatter with the *Catholiques*, (this flattering with the *Catholiques*, you very cunningly left out in your translation) and with forraign Princes. Nay, if *Du Chesne* may be beleevd (or rather if you may be beleevd, that do thus misreport *Du Chesne*) all this was done, not out of piety, but policy: (f) *Et par my ceste innovation laissa plusieurs choses qu'elle jugea indifferentes, come les Orgues, les Ornaments d'esglise, quoy que plus pour police que pour religion*, as you cite the words. *Andre du chesne*, an honest man than you, tells us no such matter. For having named (t) the *Organs and Ornaments of the Church*, (and not the Ornaments

(p) *Coal*, p. 51.(q) Vide *Bisb: Hoopers 3. Sermon on Josab.*, before K. *Edw.*

(v) pag. 38. in marg.

(f) *Ibid.* in marg.(t) *Histoire d'Angleterre* l. 21. §. 10.

ments of the Queens Chappell onely, which you cite Cap. 2.  
 him for) he brings in M<sup>r</sup> sick, the names and dignities  
 in the Ecclesiasticall Hierarchie, Arch-Bishops, Bi-  
 shops, Canons of Churches, Curates, Priests and Dea-  
 cons, as also Lent, and abstinence from flesh on Fri-  
 dayes and Saturdayes. Then addes, what you have  
 made him say of Organs, and the Church Ornaments,  
 (as if hee spoke of those alone) that this was done *plus*  
*pour police, que pour religion*, more for policy than Reli-  
 gion. Which words, if you observe him well, are not  
 to be referred to all that went before (for then Arch-  
 Bishops, Bishops, Priests and Deacons had been retain-  
 ed onely in point of policy) but to the keeping of  
*Lent* and other fasting dayes. Wherein *du Chesne* hath  
 spoke no more than what is extant in the Stat. of 5.  
*El cap. 5.* where it is said expressly, that the *forbearing*  
*of flesh was meant onely politickly, for the increase of fi-*  
*shermen and mariners, &c.* Or if you think, as I doe,  
 that hee did not consult the Statute for it; then out  
 of doubt, he borrowed it from (u) *Sanders de schismate* (u) 166. 3.  
*Anglicano*, where it is said *terminis terminantibus*, in  
 this case of *Lent*, and fasting dayes, and in this onely,  
*Non religionis, sed publici tantum commodi causa hoc ip-*  
*sum mandari.* Your other *French-man*, the freedome  
 of whose language you so much commend, took his  
 hint from the same hand also: and you are but a Do-  
 ctor *Slanders*, to joyn with him and them in any thing,  
 which tends to the dishonour of so brave a Lady.  
 This said, you wheele about to fetch another blow  
 at the Queenes altar, placing a *crucifixe* on the same,  
 (which stood there but a little while) and then de-  
 mand whether the *Parish Churches* (\*) were to take pat- (x) pag. 39.  
*terne by this, who might not possesse a picture in this*  
*kind*

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kinde, no not any of the Subjects in their private houses:

A thing impertinently brought in, but that you will be meddling with you care not what; and having brought it in, will make it good some way or other, but you care not how. For for the proove of this, though not worth the proving, you cite the 45. Article of and for the Regall visitation, viz. (\*) *Whether you know any that keep in their houses, any unadefaced Images, tables, pictures, and cut off all the rest with an &c.* Reade on then, *pictures, paintings, and other Monuments of fained and false miracles, pilgrimages, Idolatry, and superstition, and doe adore them.* Voyla Monsieur, not the possessing, but the adoring of the crucifixe, was enquired into: and yet would faine foole the people, as if it were not lawfull to possesse a crucifixe, or any picture in that kinde; much lesse to have them in our Churches. Wel-

(x) p. 39.

(y) Heare him to my Margin, where he shall find two or three Frenchmen, who out of the freedom of the nation, will be sure to parler tout, &c. p. 39.

fare the French-men yet, who (y) out of the freedom of their nation, will be sure, parler tout, and conceal nothing that ever they heard of. You have a more retentive faculty, and you make your best of it. Your next quotation, that *Images of Christ be not onely defects, but also lies*, for which you vouch the Homily against the perill of Idolatry, is *arguissimus dictum*, nothing unto the point in hand; but that you are a venturous gamester, and love to have at all, whatsoever it cost you. For if you take the reason of the Homily with you, (z) which is, that *of the Godhead which is the most excellent part of Christ, no Image can be made*: it will appeare that in the meaning of the Homily, the images or picture of a mortall man, may not be only called a defect, but a lie also; because no picture can be made of the soule, which is the most excellent part of the whole man. Either speake more unto the purpose, or else hold your peace.

(z) part 3. p. 42

The

The Doctors 2. Argument, (according as you please to new mould his booke) is taken (you say) from the *Queenes Injunctions*; more pertinently, (\*) you confesse, than was the former frō the *Queens Chappell*, but that it hath not any solidity to rest upon. Why for Doe not the *Queens Injunctions* say, (b) that if the Altar were tooke downe (which they commanded not) *the holy Table should be decently made and set in the place where the Altar stood, and there commonly covered as thereto belongeth?* Yes, but you say, (c) there followeth somewhat which this false singred Gentleman left out, viz. *and as shall be appointed by the Visitours*: Thereupon you conclude, that placing and adorning of the Table was referred to the *Commissioners*, who in their *Orders*, tertio of the *Queene*, appointed, *That the Table should stand where the steps within the Quires and Chancels stood, and should be covered with silke or buckram*: and having said so, winde your horne, (d) and blow the fall of the *Injunction*. In all this there is no solidity, and as little truth. Those words, *and as shall bee appointed by the Visitours*, relate not to the placing of the Table, which was determined of in the *Injunction*; but to the covering of the same, wherein the said *Injunctions* had determined nothing. For marke the words; “*The holy Table in every Church shall be decently made, and set in the place where the Altar stood*; What more? and there “*commonly covered, as thereto belongeth, and as shall bee appointed by the Visitours*; & so to stand, saving when the “*Communion of the Sacrament is to bee distributed, &c.* What thinke you now? what is referred unto the *Visitours*, the placing of the Table, or the covering only? Not the placing surely, as you may find in the last period of the said *Injunction*; viz. *And after the Communion*

(a) pag 40.

(b) *Injunct. for Tables in the Church.*

(c) pag. 41.

(d) *And there, if you be a good Hunts man, you may winde your horne, and blow the fall of that Injunction, p 41*



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nion done from time to time (not till the *Visitors* should determine otherwise) *the same holy Table to be placed where it stood before.* Then for the *Orders* of the year 1561. can you finde any thing in them that crosseth the *Injunction*? Take the whole *Order* as it lieth, and then winde your horn, (c) "*It is ordered also, that the steps* which be as yet at this day remaining in any *Cathedral, Collegiate, or Parish Church*, bee not stirred or altered, but bee suffered to continue. And if in any *Chancell* the steps bee transposed, that they bee not erected againe, but that the *steps* be decently paved, where the *Communion Table* shall stand out of the times of receiving the *Communion*, having thereon a faire linnen cloth, with some covering of silke, buckram, or other such like for the cleane keeping of the *said cloth*. No order here, for altering the *Communion Table* from that place and posture in which it had beene situated by the *Queenes Injunction*: or that it should stand where the steps within the *Quires, or Chancels* stood; much lesse as you have made it in your falsified Copie of the Bishops letter; where the steps to the *Altar* formerly stood: as if they would not have it stand close along the wall, but neere unto the steps, and (c) so from the wall, as you thence most shamefully collect. Now whereas it is appointed further in the said *Orders*, (f) that there be fixed upō the wall over the said *Communion board*, the *Tables of Gods precepts* imprinted for the said purpose; or as in the (g) *advertisements* of An. 1564. upon the *East wall* over the said *Table*: the Doctor laying all together concluded thus, that being the *Table* was (by the *Injunction*) to be placed where the *Altar* stood; above the steps, (as by the *Orders*;) and under the *Commandements* (as by the

(c) *Orders taken*  
the 10. day of  
Oct &c.  
*Order 4.*

(c) They seeld  
it from the wall,  
and so it conti-  
nued, &c. p. 32.  
(f) *Order 5.*

(g) *Advertisements* partly for  
due order, &c.  
Printed 1584.  
p. A. 42.



the *Orders and Advertisements*; ) therefore it was to stand all along the wall. Against this you have nothing to reply, but bold conjectures. <sup>(h)</sup> *Why not as well in the place of the steps, and endwise to the wall?* And <sup>(i)</sup> *why not the Commandements over the Communion board, that is, in some higher place where they may be seene, although the Table stand in the midst of the Quire?* and *why not* <sup>(i)</sup> *over the Communion Table, that is, over the end of the Table?* I see you are excellent at *Tick tack*, as you have beene alwayes, and will not let a *why not* passe, if it come in your way. But this is, as *Domitian* said of *Seneca's* stile, *Arena sine calce*; and hangs together, as wee say in the *English Proverb*, *like pebbles in a withe*. But so, it seemes, you will not leave us. You have an other answer to the *Queenes Injunction*, touching the setting of the Table in the place where the Altar stood: which is, that it might stand above the steps with the end Eastward, and the side Northward, and <sup>(l)</sup> yet obey the words of the *Injunction*, and bee in the place where the Altar stood. How so? Because, say you, you finde in *Aristotle* that there is *τις κοινὴ* a common place, and *τις ἰδίη* a proper place. Whence you inferre that the *Injunction* was directed to her Majesties subjects, not to her Mathematicians, and therefore was more likely to use the terme of a common and ordinary, than a proper and Mathematicall place. And so the place of the Altar, in this *Injunction*, is not all and in all dimensions, but some part onely of the room which the Altar filled. I gather by your stile, you are some great body, some Minister, as the *Licence* styles you; and doubt not but you have many servants, although not many Mathematicians, attending on you. And let mee put you a familiar case, this once. It is a thing

<sup>(h)</sup> pag. 41.<sup>(i)</sup> pag. 43.<sup>(l)</sup> pag. 44.

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thing I use not often. Suppose you have an old *side-board*, or *court-cupboard* standing in your dining-room; and you command your servants (being no *Mathematicians*, suppose that too) to take the said old *side-board*, or *court-cupboard* away, and set another in the place: If hee should set it end-wise, where the other stood side-wise, would not your blood bee up, and your black staffe about his eares? Your difference out of *Aristotle* betweene *τὸν κατὰ* and *τὸν ἰσθμῶ*, serves for nothing here, more than to make a shew, and to deceive poore people that understand it not. And yet in confidence of the cause, you tell the Doctor, that (m) for the great paines he hath taken, with his line and levell, in finding out the place where the Altar stood; he might have spared it all against the building of a new Pigeon-house. (n) *Naturam expellas furca licet*; I see there's a prophaneesse in your bones, which will never out. Never did man speake of sacred things, with so little reverence. *Dressers*, and *Pigeon-houses*, and whatsoever scandalous conceit comes next to hand, we are sure to heare of. It would doe better, as I take it, if when you write next of a sacred argument, some boy or other might cry out to you, as heretofore the Priest did when hee was to sacrifice, (o) *Procul hinc, procul esto prophane*. And so much for your first and second answers, to the *Queenes Injunction*.

Now for the 3. in which you have disposed the flower of all your Army, your very *Ianizaries*, you tell us with like confidence, that (p) if by these *Injunctions*, the Table was to stand where the Altar stood; then should the said *Injunctions* vary from the rites, which but few dayes before had beene prescribed by Parliament, to bee used in the booke of Common prayers.

How

(m) pag. 45.

(n) Horat.

(o) Virgil.

(p) pag. 47.

How prove you that? Marry say you, the Minister appointed to reade the Communion, is directed to reade the Commandements, not at the end, but the North side of the table, which implies the end to be placed towards the East great window. 2. It was practised so in King Edwards time, as is (not proved, but) endeavoured to bee proved out of the troubles at Francofurt. 3. Because it is very likely that Cox, Grindall, and Whitehead (being halfe the number of the perusers of the Liturgie which was to bee confirmed in the Parliament following) would observe that ceremony in placing the Communion Table, which themselves abroad and at home had formerly practised. These are the Arguments we must trust to, to confirme the point; but these will not doe it: for they are onely say-soes, and no proofes at all; and might as justly be denied by us, as venturously affirmed by you. But we will scan them severally, beginning first with that comes last, and so proceeding *ascendendo*, untill all be answered. First then, Cox, Grindall and Whitehead, made not up halfe the number of the Perusers of the Liturgie. The Authour whom you cite, <sup>(q)</sup>names us eight in all, Parker, Bill, May, Cox, Grindall, Whitehead, Pilkington, and Sir Thomas Smith; all joynt-Commissioners in the businesse. So that unlesse it may bee proved that three and three makes eight; (and if it may bee proved, you are more cunning at Arithmetick, than in all the *Mathematicks* beside :) Grindall, and Cox, and Whitehead made not halfe the number. But let that passe for once, how shall wee know that they did place the Communion Table end-long, both at home and abroad? For this wee are directed to the troubles at Francofurt, pag. 23. and 24. in which there is not any word that reflects that way.

(q) Camden in  
Eliz. An. 1550.

## Sect. 1.

All we finde there, is the recitall of a letter sent from the conformable *English-men* at *Strasburgh* to the *schismaticall Congregation* of the *English-men* in *Francfurt*, about reducing them unto the booke of *Common-prayers* established in the latter end of King *Edward 6.* which letter was delivered to them by Mr. *Grindall* and Mr. *Chambers*, and signed by 16. of their hands, *Grindalls* being one; but not one word of *Cox* or *Whitehead*. Or grant this too, that *Grindall*, *Cox* and *Whitehead*, placed their *Communion Table*, end-long, when they were abroad, and might be fearefull of offending those amongst whom they lived: yet would it be no good conclusion, that therefore they appointed it should bee so here, where they were safe and out of danger; and had the countenance of the *Queene*, who liked old orders very well, for their encouragement. You saw this well enough, and therefore dare not say it for a certaine, but <sup>(r)</sup> a likely matter: and likelyhoods, I trow, (except it be for you) are no demonstrations. This said, your second Argument about the practise in King *Edward*s time, endeavoured to bee proved from the troubles at *Francosfurt*, is already answered: Your poore <sup>(s)</sup> *indeavours*, and your simple *likely-hoods* may wel go together. Nor is there any thing in all that relation, which concernes this practise; more than a summary of the Orders in King *Edwards* Booke drawne up by *Knox* and others of that crew, to bee sent to *Calvin*; by his determinate sentence to stand or fall: where it is onely said, that *the Minister is to stand at the North-side of the Table*. Which being a recitall onely of the *Rubrick* in the *Common-prayer Booke*, makes but one Argument with the first; or helps, God wott, but very poorely for

(r) *it being a try-  
like, at Cox,  
G. indall, &c.*  
p. 47.

(s) *which the  
writer of the  
Letter in de-  
scribed to p. 102.*  
p. 46.

for the prooffe of that. But where you knock it on the head, with faying that the placing of the Table end-long, with one end towards the East great window, was the laft fituation of that table in *K. Edwards* time; and call (i) *Miles Huggard* for a witneffe: moft fure *Miles Huggard* tels you no fuch matter. (ii) For thus faith *Miles*: "*How long* were they learning to fet "their *Table*, to minifter the faid Communion upon? "Firft they placed it *aloft*, where the *high Altar* "ftood. Then muft it bee fet from the wall that one "might go betweene: the Minifters being in conten- "tion on whether part to turne their faces, either to- "wards the *West*, the *North*, or *South*. Some would "ftand *West-ward*, fome *North-ward*, fome *South-ward*. How fay you now. Doth *Miles* fay any thing of placing the *Table end-long*. *No point*. He faith it was removed from the wall where at firft it ftood, that one might goe betweene the faid wall and it; and fo I hope it might ftanding *North* and *South*: but that it was placed *end-long*, not one word faith *Miles*.

Your *out-works* being taken in, come wee unto the *Fort* it felfe, the *Rubrick*: where it is faid, the *Minifter ftanding at the north-side of the Table*, fhall fay the *Lords Prayer*. The Doctor answered this before in his *Coal from the Altar*, viz. (x) "*that being in all quadrangular* "and *quadrilaterall* figures there were foure fides, "though commonly the narrower *fides* bee called by "the name of *ends*: the Minifter ftanding at the *north-* "end of the *Table*, doth performe the *Rubrick*, the "Table ftanding in the place where the *Altar* ftood; "as well as ftanding at the *North-side*, in cafe it ftood "with one end towards the *East* great window. And "this hee did conceive the rather, becaufe that in the

(i) pag. 47. 48.  
(ii) *Displaying*  
*of Protestants*.  
Ann. 1556 p. 81.

(x) *Coal*. p. 23.



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“ Common-Prayer Booke done into *Latin*, by the  
 “ command, and authorized by the great Seale of  
 “ *Qu. Eliz.* it is thus translated, *Ad cuius mense Sep-*  
 “ *trientrialem partem, Minister stans, orabit orationem*  
 “ *dominicam*; that the Minister standing at the North-  
 “ part of the Table shall say the Lords Prayer. This  
 is the summe of his discourse: what reply make you?  
 First entring on a vaine discourse, touching the rap-  
 tures of the soule, when it is throughly plunged in the  
 study of the *Mathematicks*, and therein shewing your  
 notorious ignorance, in mis-reporting the inventions  
 of *Euclide*, *Archimedes*, and *Pythagoras*, which wee  
 will tell you of hereafter; and blundering most  
 shamefully in the very principles of those noble stu-  
 dies, in rendring the *Greek* *περίγωνον* by your *equilate-*  
*rum*, p. 49. which no *Ignaro* but your selfe would have  
 ever done: you fall on this at last, for the maine of your  
 answer. (1) *Loquendum est cum vulgo*, when wee speake  
 to the people of a side, wee must take a side as they take it;  
 and that the Doctor was too blame to dispute out of Geome-  
 try against custome, and that with people which are no Ge-  
 ometricians: (2) Poore subjects that are penally to obey  
 Lawes and Canons, not being to bee spoken to according to  
 the rules of Art. (3) You tell us further, that every *Art*  
 hath to its selfe its owne words of art, and thereupon pro-  
 duce an *Epitaph on the Chanter of Langres*; (thinke you  
 it would not serve for one that had beene Chanter of  
*Lincolne* also? ) And with another tale (b) of *Euclide*,  
 and certaine *Diagrams* drawn in the sand by the *Egyp-*  
*tians*; advise the Doctor to remember, that the *Ru-*  
*brick* was written for the use of the *English*, and not of the  
*Gypses*. Of all this, there is little that requires an  
 answer, consisting all of flourishes, and fencing tricks;  
 but.

(1) pag. 52.

(1) pag. 49.

(2) pag. 53.

(b) pag. 57.



but not one handsome ward to keep off a blow. For Cap. 2.  
 speak man, was that *Rubrick* written for the Laitie, or  
 for the Clergie; for the *poore subjects*, as you call them,  
 or a learned Ministry? I trust you are not come so far,  
 as to beleve that every Cobler, Taylor, or other Ar-  
 tizan, may take his turn, and minister at the *holy Altar*,  
 though you have something here and there, which  
 without very favourable Readers, may be so inter-  
 preted. If so, as so it was, the *Rubrick* being only made  
 for the direction of the Clergie, and amongst those the  
 Ministers of *Lincoln* Diocese, (whom I presume you  
 neither will nor can condemn of so much ignorance:)  
 why doe you talk so idly of *poore subjects that are pe-  
 nally to obey lawes and Canons*, and ignorant people that  
 are not to be spoken to by *rules of Art*?

But this, it seemes, hath beene your recreation  
 onely. For (c) *not to dally with us longer*, you tell the (c) pag. 55.  
 Doctor, *that learned men in these very particular cere-  
 monies, which we have in hand, have appropriated the  
 word sides to the long, and the word end, to the short length  
 of an oblong square.* This, if well done, is worth the  
 seeing: and how prove you this? *Gregory the 13.* who  
 had about him all the best *Mathematicians* in Europe,  
 when he renewed (or changed) the *Calendar*, doth call  
 them so in his *Pontificall. Non sequitur.* This is the  
 strangest sequele that I ever heard of. Nor can it pos-  
 sibly hold good, unlesse it had been said withall, that  
 in the setting out the said *Pontificall*, hee had consul-  
 ted with those *Mathematicians*, in this very thing, by  
 whose advise and counsell he renewed the *Calendar*.  
 And be that granted too: what then? Why then say  
 you, in his *Pontificall* he makes no more sides of an *Al-  
 tar*, than of a man, to wit, a right side, and a left side;  
 calling

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calling the lesser squares, the anterior and posterior part thereof. For proof of this, you cite him thus: *Etthurificat Altare undiq. ad dextrum & sinistrum latus*, p. 144. And then againe, *in anteriori & posteriori parte Altaris*, p. 142 of your Edition, *Venet.* 1582. being in mine of *Paris*, 1615. pag. 232. & 247. But cleerely this makes good what the Doctor saith. For the *anterior* part must needs be that at which the *Priest* stands when he doth officiate; which by their order, is with his face to the East: and the *posterior*, that which is next the wall, which p. 183. you call the back-side of the *Altar*. And then it must needs be, that the two sides thereof, as they are called in the *Pontificall*, must be the North-end, and the South-end, which justifieth directly the Doctors words, when he affirmeth<sup>(d)</sup> that the *Rubrick*,  
 “ (according to the meaning and intent thereof ) is as  
 “ well fulfilled by the Minister, standing at the North  
 “ end of the Table, placed along the wall, as at the  
 “ north side of the same standing towards the window.  
 I hope you have no cause to brag of this discovery. That which comes after, concerneth the translation of the book of Common prayer,<sup>(e)</sup> by *Walter Haddon*, as you conjecture : which you except against, as recommended to a few Colledges, and not unto the Church of *England* : and yet acknowledging in your *margin*, that it was recommended unto all the Colledges, which are the Seminaries, no doubt, of the Church of *England*. 2. That it never was confirmed by Act of Parliament, or by *K. James* his Proclamation; but take no notice of the authorizing thereof under the great Scale of *Q. Elizabeth*, no lesse effectual for that purpose than a Proclamation. 3. That in that translation<sup>(f)</sup> the *Calendar* is full of Saints, and some of them got into red  
*scarlet*;

(d) Coar from the  
Altar, p. 24.

(e) p. 356.

(f) pag. 57.

*scarlet* ; (had it been black scarlet, or some other colour, it had been more considerable) which howsoever it may cast some scandal on the Queen (whom you have a stitch at) is nothing to the prejudice of that translation of the *Rubrick*. 4. That Dr *Whitaker*, when he was a young man, was set by his *Vncle*, the *Deane* of *Pauls*, to translate it again into *Latine*, which makes you think that other version was either exhausted, or misliked. Misliked you cannot say, till you bring a reason; and if it was so soone exhausted, it is a good argument that it was well done, and universally received. Lastly, you fly to your old shift, affirming, that those times considered, the *Liturgie* was translated rather to comply with the forraign, than to reigle and direct the *English Churches*. Which were it so, yet it makes nothing to this purpose. For whether it be *pars septentrionalis*, the northerne part, or *latus septentrionale*, the northern side, it must be equally displeasing to the forraign Churches, (for you mean onely those of the Church of *Rome*) in which the *Priest* officiating is injoynd to stand in *medio Altaris*, with his back towards the people; being a different way from that prescribed the Minister in the *Liturgie* of the Church of *England*. Certes you doe but dallie in all you say; and shew your selfe a serious trisler, but a sorry disputant.

*Securi de salute, de gloria certemus* (g.) I must have one pull more with you about this *Rubrick*; and since you give so faire an hint, about the *Statute* which confirms it; The Parliament 1. of Qu. *Elizabeth* began at *Westminster*, Jan. 23. An. 1558. and there continued till the 8. of *May* next following: in which there passed the *Act*, for uniformity of Common prayer, and service of the Church, and administration of the Sacraments,

(g) Tacit. de  
vitiis Agric.

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(h) Injunct. for  
Tables in the  
Church.

*ments, cap. 2.* Together with this *Act* there passed another, whereby the Queene might delegate what part she pleased, of her supreme power in *Ecclesiasticks*, to such Commissioners as she should appoint, according to the forme in that *Act* laid downe. Presently on the dissolving of the said Parliament, the Queene sets out a booke of *Injunctions*, aswell to the Clergie, as to the *Laitie* of this Realme: in one of which (h) *Injunctions*, it is cleere and evident, that howsoever in many and sundry parts of the Realme, the *Altars* of the Churches were removed, and *Tables* placed for the administration of the Sacrament: yet in some other places the *Altars* were not then removed, upon opinion of some other order to be taken by her Majesties Visitours. This put together, I would faine have leave to aske this question. The Rubrick ordering that the Minister shall stand at the north-side of the Table, (there where tables were;) and in so many places of this Kingdome, the *Altars* standing as before: where should the Minister stand to discharge his duty? Not in the middle of the Altar, as was appointed in the Liturgie of K. Edw. An. 1549: That was disliked and altered in the Service-booke of the yeere 1552. confirmed this Parliament. Nor on the north side, as you call a side: for that supposeth such a situation, as was not proper to the Altar. Therefore it must be at the northern end, or narrower side thereof, as before was said; or else no Service to be done, no Sacraments administred. The Parliament was so farre from determining any thing touching the taking downe of Altars, that a precedent *Act* 1 *Mar. cap. 3.* for punishment of such as should deface them, was by them continued. This was left solely to the Queene, the Metropolitan and Commissioners, to be done, or not

not done, as might seeme most convenient to them : Cap. 2.

and yet the Parliament confirmed that *Rubrick* for standing at the north side of the table. And for the *Queen*, the Be yeelds it in his letter, that she and her *Commissioners* (or as your altered Copie hath it, *shee and her Counsell*) were content the *Altars* should stand still as before they did : the *Injunction* leaving it as a thing indifferent, and of no great moment, so that the *Sacrament* be duly and reverently administred. Neither did the *Commissioners* in their Visitation, determine any thing for taking downe of *Altars*, where they found them standing, that we can meet with in their *Orders* of the yeer 1561. Nor need you stick at the word *Table*, mentioned in the *Rubrick*, confirmed in that Parliament, as if that did imply, or intimate the necessary taking down of *Altars*. For you your selfe have told us, that sacrifice and *Altars* being relatives, no sooner (i) was the sacrifice abolished, but these (call them what we will) are no more *Altars*, but tables of stone and timber ; in the Epistle to the Vicar. So then, that which was once an *Altar*, when there was a sacrifice, (the sacrifice of the Masse you mean) is now become a table onely, as your selfe conceives it, whether of stone or timber, that's no way materiall : and therefore standing as they did when the *Act* was made, the Minister could not possibly officiate at the north-side, unlesse you call the narrower end, a side, as the Doctor doth ; and as your selfe doe, did you understand your selfe, out of the *Pontificall*. Besides, the meaning of the *Act* is to be considered, not the words alone : which was to fixe the Minister to some certaine posture. For in K. Edwards first Liturgie, An. 1549. the Minister was appointed, as before is said, to stand in medio *Altaris*, with



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with his back towards the people. After, when as the King had commanded to take downe the *Altars*, and to set up *Tables*, then followed first a difference about the situation of those *Tables*; some being placed like *Altars*, and some like *tables*, according as we have it in the Acts and Monuments, *part 2. pag. 700.* Hereupon followed that confusion which *Miles Huggard* speakes of, amongst the Ministers themselves: *some standing north-ward, some south-ward, and some west-ward.* For remedy whereof, it was appointed in the second Liturgie, that hee, the Minister, should have some certaine point, whereupon to fixe: your selfe affirming, <sup>(k)</sup> that *this contention was determined by the Rubrick, still in force, for the North-side of the Table.* So that the meaning of the *Rubrick* being onely this, to assigne the Minister some certaine point whereon to fasten his aspect, in his officiating at the holy *table*: that meaning is aswell complied withall, in standing at the north or narrower side thereof, placed along the wall; as standing at the longer side, with one end towards the East great window. Nay I will goe a little farther, and put it to consideration, (and no more than so) whether the *Rubrick* ordering that the Minister shall stand at the North side of the Table, doth not imply the Tables standing Altarwise, close along the wall, if within the Chancell; and close to the partition, if within the Church. And I propose it on this ground: Because in case it had been meant in the compofure of that *Rubrick*, that the holy Table should stand endlong, and farre off from the wall, or the partition, the fittest posture for the Minister had beene at the East-end thereof, with his face downwards, towards the people. Certaine I am, that in  
that

(k) pag. 48.



that posture he would be best both seen and heard of Cap. 2.  
all the Congregation, (better by far than standing at  
either side thereof either north or south) which seems  
to be the thing most stood upon in the Bishops letter  
to the Vicar. But I propose this onely as a considera-  
tion, I affirme it not.

Next, wee must follow you to the third Argument  
of the Doctor, drawne from the exercise of that su-  
preme power in Ecclesiastics, which is invested in the  
King. For granting <sup>(l)</sup> that the King may command a <sup>(l)</sup> pag. 42.  
*greater matter of this nature, than that the Table should*  
*be placed where the Altar stood:* you onely seeme to  
doubt <sup>(m)</sup> whether his Majesty hath any way declar- <sup>(m)</sup> pag. 58.  
ed his pleasure, that hee would have it so or not.  
Before, you asked the Doctor where the King com-  
manded it, as if not any thing but an expresse com-  
mand, had the power to stir you: when other men, as  
wise as you, have thought the intimations of a Prince,  
in matters <sup>(n)</sup> of indifferent nature, (as you acknow- <sup>(n)</sup> The Bishop  
ledge this to be) sufficient inducements for a subject *entering into a*  
to conforme thereto. Now you have changed your *disson: of the*  
style, and onely stand on the denyall, that his most *indistinctness of*  
sacred Majesty hath not in this case declared his plea- *this circum-*  
sure: you meane, perhaps, not so declared it, as that *stance, p. 8.*  
it pleaseth you to obey his pleasure. The Doctor  
saith <sup>(o)</sup> in briefe, that his sacred Maieslie hath hereupon <sup>(o)</sup> coar. p. 63.  
already declared his pleasure in the case of S. Gregories,  
and thereby given encouragement to the Metropolitans,  
Bishops, and other Ordinaries, to require the like in all the  
Churches committed to them. Your answer is as short,  
but not halfe so sweet, <sup>(p)</sup> that it is most untrue, that his <sup>(p)</sup> pag. 58.  
Maieslie hath declared in that Act, one word of his plea-  
sure hereupon: i. e. (as you expound your selfe) a-  
gainst

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gainst the contents of the Bishops letter. Most gravely spoken. What had his Majesty to doe with the *Bishops letter*, that hee should signifie his pleasure thereupon, when as the merit of the same was not called in question? *Aquila non capit muscas*, you know the proverbe. The businesse then in question, was the standing of the Table in *S. Gregories Church*, which by the Ordinary there, was placed *Altar wise*: and his most sacred Majesty did thereupon declare his pleasure, approving and confirming the *Act of the said Ordinary*. You challenge this as most untrue, and presently fall foulè on the poore man, for libelling against the Bishop, malicious falsifying of his Authors in every page: and finally (your owne turne served) for comming to that height of impudency, as *ponere os in cælum*, to out-face heaven it selfe, and misreport the iustice of so divine a *Majesty*. Why so? Because, say you, If we abstract from this Declaration, (which the bold man hath printed for an *Act of Counsell*) the allegations, which he, the said bold fellow, calleth the relations of both parties; and his *Majesties* inst pleasure for the dissolving of the appeale: the remainder will prove a full confirmation of the *Bishops letter*. If so, then <sup>(1)</sup> frange leves calamos, & scinde *Thalia libellos*, the Doctor tooke much paine to little purpose. And that it is so, you are peremptorie, as in all things else, because the Declaration tells us, "That the liberty given by the  
 "Communion booke, or Canon, for placing the  
 "Communion Table in any Church or Chappell  
 "with most conveniencie, is not to be understood,  
 "as if it were ever left to the discretion of the Parish,  
 "much lesse to the particular fancie of any humorous  
 "person, but to the judgement of the *Ordinarie*, to  
 "whose


(1) Virgil.

"whose place and function it doth properly belong  
 "to give direction in that point, both for the thing it  
 "self, and for the time when and how long, as he may  
 "finde cause. These are his Maj<sup>ties</sup> words indeed, *men-  
 tis aurea verba bracteata*, as you rightly call them :  
 but they oppose not any thing that the Doctor saith.  
 You finde not in the Doctor, that the placing of the  
 holy Table, or the interpreting of those *Canons* and  
*Rubricks* which concerne it, was either left to *the  
 discretion of the Parish*, or to *the particular fancie of any  
 humorous person* in the same : which is the onely thing  
 which that part of his Majesties Declaration doth re-  
 late unto. That which the Doctor saith is this, that  
 by the *declaration* of his Majesties pleasure in that pre-  
 sent businesse, there was *incouragement given to the  
 Metropolitans, Bishops, and other Ordinaries* to doe the  
 like : *i. e.* to place the *holy table* in the severall Chur-  
 ches committed to them, as it was placed in *S. Grego-  
 ries* by the *Ordinary* thereof. This I am sure his Ma-  
 jesties words, which you applaud so, doe not contra-  
 dict. And on the other side, that the whole Declara-  
 tion laid together, gives that incouragement to the  
 Ordinaries, which the Doctor speakes of, you might  
 plainly see ; but that your Ordinary had no minde to  
 be incouraged to so good a worke ; which you deride  
 and scorne throughout your book, as shall be shewne  
 more fully in the next Chapter. Meane time, that all  
 the world may see, how wilfully you shut your eyes,  
 and stop your eares, against whatever is contained  
 therein, which you like not of ; I will once more set  
 downe the said Declaration, and after, gather thence  
 some few observations, either to cure you of your wil-  
 fulnesse, or to shame you for it.

At White Hall the third day of  
November, 1633.

Present, the Kings most excellent Majestie.

Lo: ArchB. of Cant.	Lo: Chamberlaine.
Lo: Keeper.	E. of Bridgewater.
Lo: Archb. of York.	E. of Carlile.
Lo: Treasurer.	Lo: Cottington.
Lo: Privie Seale.	M. Treasurer.
Lo: D. of Lennox.	M. Comptroller.
Lo: High Chamberlain.	M. Secretary Cooke.
E. Marshall.	M. Secretary Windebank.

 His day was debated before His Majesty sitting in Counsell, the question and difference which grew about the removing of the Communion table in S. Gregories Church, neere the Cathedrall Church of S. Paul, from the middle of the Chancell to the upper end, and there placed *Altar-wise*, in such māner as it standeth in the said Cathedrall & Mother Church, (as also in all other Cathedrals, and in his Majesties

jesties owne Chappell) and as is consonant to Cap. 2. the practise of approved Antiquity. VWhich removall and placing of it in that sort, was done by order from the Deane and Chapter of S. Pauls, who are *Ordinaries* thereof, as was a vowed before his Majesty by Dr. King, and Dr. Montfort, two of the Prebends there. Yet some few of the Parishioners, being but five in number, did complaine of this Act by Appeale to the Court of Arches, pretending that the book of Common-prayer, and the 82. Canon, doe give permission to place the Communion Table, where it may stand with most fitnesse and convenience. Now his Majesty having heard a particular relation made by the Counsell of both parties, of all the cariage and proceedings in this cause, was pleased to declare his dislike of all Innovation, and receding from ancient constitutions, grounded upon just and warran- table reasons, especially in matters concerning Ecclesiasticall order and government, knowing how easily men are drawne to affect novelties, and how soone weake judgements in such cases may be overtaken and abused. And he was also pleased to observe, that if those few Parishioners might have their wills, the difference thereby



Sect. 1. thereby from the foresaid Cathedrall Mother Church, by which all other Churches depending thereon ought to be guided, would bee the more notorious, and give more subject of discourse & disputes that might be spared, by reason of *S. Gregories* standing close to the wall thereof. And likewise for so much as concerns the liberty given by the said *Common* booke or *Canon*, for placing the Communion Table in any Church or Chappell with most convenience: that liberty is not soto be understood, as if it were ever left to the discretion of the Parish, much lesse to the particular fancy of any humorous person, but to the judgement of the *Ordinary* to whose place and function it doth properly belong to give direction in that point, both for the thing it self, and for the time, when and how long, as hee may finde cause. Upon which consideration his Maiesty declared himselfe, *That hee well approved and confirmed the Act of the said Ordinary*, and also gave command, that if those few Parishioners before mentioned, doe proceed in their said Appeale, then the *Dean of the Arches* (who was then attending at the hearing of the cause) shall confirme the said *Order* of the aforesaid *Deane and Chapter*.

This



This is the Declaration of his sacred Majestie, faithfully copied out of the Registers of his Counsell-Table. Out of the which I doe observe; First, that the *Ordinary* did *de facto*, remove the Communion-Table from the middle of the Chancell, and place it *Altar-wise* at the upper end. Secondly, that in the doing of it, they did propose unto themselves, the paterne not alone of their owne Cathedrall Mother Church, but of all other Cathedralls, and his Majesties Chappell; and therewithall the practise of approved Antiquity. Thirdly, that His most excellent Majesty upon the hearing of the businesse, declaring his dislike of all *Innovations*, did yet approve the order of the *Ordinary*; which shewes, that hee conceived it not to bee any variance from the ancient constitutions of this Church. Fourthly, that all *Parochiall* Churches ought to bee guided by the paterne of the *Mother* Church, upon the which they doe depend. Fifthly, that not the people, but the *Ordinary*, is to interpret as well the *Rubrick* as the *Canon*, touching the most convenient placing of the holy Table. Sixthly, that it pertaineth to the place and function of the *Ordinary*, to give directions in that kinde, both for the thing it selfe (*how it shall stand*) and for the time, when and how long, (*it shall so stand*) as hee findes occasion. And last of all, that notwithstanding any thing that was objected from the said Canon and Communion Booke, his Majesty did well approve the Act of the said *Ordinary*; and not approve it onely, but *confirm* it too, giving command to the Deane of the Arches, that he should finally and judiciously *confirm* the same, if the appeale were followed by the said Parishioners. This is, I

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throw, a *Declaration of his Majesties pleasure*; not onely in relation to the present case, that of *S. Gregories* then and there by him determined; but to all others also of the same nature. Hee that so well approved that Act of the Deane and Chapter of *S. Pauls*; would questionlesse approve the like in another *Ordinarie*. For being the case is one, the *Chappells Royall* still the same, the *Mother Churches* no lesse to be followed by the *Parochials* in one place than others: why should you thinke the sentence or decision should bee different? Or if you thinke this Declaration of his Majesties pleasure is no encouragement to other *Ordinaries*, to bring the *Parish-Churches* to conforme with the *Cathedrals* in this particular; because his Majesty doth not say, in termes expresse, that hee would also very well approve the like in all other *Ordinaries*: you doe notoriously bewray, either your ignorance or wilfulness, or some worse condition. For know you not that Maxime in the *Civill lawes*, (1) *Sententia Principis jus dubium declarans, jus facit quoad omnes*? or that the *Civill Lawyers* say, *Rex solus judicat de causa à jure non definita*? If not, consult that learned case of the *Post-nati*, stated by the Lord Chancellour *Fegerton*, pag. 107. whom you have elsewhere cited, and must needs have seene. The *Declaration of the Kings pleasure*, what ever you thinke of it, is no triviall matter: and that not onely in such things as hee shall command, but such as he alloweth of, *confirms*, and sets his approbation on them. The booke of (1) *Institutes*, if you went no further, could tell you somewhat to this purpose: Where it is said, (construe it as you list your selfe) *Quodcumque Imperator per epistolam constituit, vel cognoscens decrevit, (N.B.) legem esse constat*: and

(1) Cod. l. 1.  
tit. 14. l. 12.

(1) *Il. R. Instit.*  
lib. 1.

and is to stand for good in whatsoever case and busi-  
 nesse of the same nature; unlesse it be in personal mat-  
 ters of *præmium & pœna*, and such like. Regall deci-  
 sions in this kind, are like the *ruled cases* (as they cal the)  
 in the *Common law*; or the *Responsa prudentum*, the  
 judgements and determinations of the reverend *Sages*  
 in that profession, extant in their Reports, Terme-  
 bookes, and Commentaries: First made in reference  
 to the cause which was then before them, but of au-  
 thority (at the least directive) in all other businesse of  
 the like condition, till over-ruled in open Court by e-  
 quall both authority and judgement. And it is a good  
 rule in such bouts as this, (†) *De similibus ad similia ju-*  
*dicium & argumentatio recipiuntur*. Last of all, for the  
*Canon lawes*, (that you may see how much all Lawes  
 condemne you for your obstinate folly) what is the  
 whole body of the *Decretals* (one of the greatest parts  
 thereof) but a collection of particular *Rescripts* and  
 decisions made by severall Popes, upon particular and  
 emergent cases: which being so made, are still remai-  
 ning on record as judgements, sentences, or decision,  
 for all and every cases of the like condition; *Volentes*  
*igitur ut hac tantum compilatione omnes utantur, in judi-*  
*cis & in scholis*, as in the Proem to the worke. This  
 is, I trust, enough to shield the Doctor from your fu-  
 ry, for saying onely that by this *Declaration of his Ma-*  
*jesties pleasure*, in that one particular, *the Metropoli-*  
*tans, Bishops, and other Ordinaries had no small incon-*  
*ragement*, to reduce private Parish Churches to an  
 uniformity with their Cathedrall. Against the which,  
 as you have not one word to say, but your owne *ipse*  
*dixit*, that it is untrue; and your owne *meum statui*,  
 that nothing shall perswade you to the contrary, as

(†) *Post-nati.*  
 pag. 41.

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(u) pag. 58.

long as Mr. *Alderman* of *Gr* : and the good people of the Diocesse are not pleased withall : so might we well have saved this labour, and left you to the singularity of your sullen humour. And so I leave you for this time; only, I cannot choose but marvell why you should lay such impudency to the Doctors charge, for (u) *misreporting the Iustice of so divine a Majestic*; which he reports in the same words he found it copied forth unto him; or calling him *bold fellow*, for *printing it for an Act of Counsell*, being a Declaration of his Majesties pleasure at the *Counsell board*, and which you call an *Act* your selfe, in the selfe-same page: or finally correcting him, for saying the *Relation of both parties*, not the *Allegation*; when as the word *Relation* onely is in his copie of the Act. Had he dealt so with you, you would have called him halfe a dozen times, *Animal pugnacissimum, Gander, Common Barretter*; and I know not what: you being in this case like the Cock, that is well fed with Garlick before the fight, who seekes to over-match his Adversary, rather with ranknesse of breath, than strength of body.



## CHAP. III.

Of the Episcopall authority in points of Ceremony; the piety of the times, and good worke in hand; and of the Evidence produced from the Acts and Monuments.

*The Minister of Linc: arts and aymes in the present businesse.  
Dangerous grounds laid by the Minister of Linc: for over-throwing*

ing the Episcopall and Regall power. He misreports the meaning of the Councell of Nice, to satisfie his private spleen. The Minister of Linc: overthrowes his owne former grounds by new superstitions; protesteth in a thing against his conscience. Chargeth the Doctor with such things as he findes not in him. Denyeth that any one thing may have two knowne and proper names; therefore that the Communion table may not be called an Altar also; and for the proof thereof doth falsifie his owne authorities. The Doctor falsified againe, about the Canons of the yeare 1571. The Minister beholding to some Arch-deacons for his observations. Their curtailing of the Bishops power, in moving or removing the Communion table, to advance their owne Thepiety of the times, and the good worke in hand, declared and defended against the impious and profane derision of the Minister of Linc. The testimonies of Fryth, and Lambert, taken out of the Acts and Monuments, cleared from the cavils of the Minister of Linc. The Minister of Linc: cuts off the words of Lambert, Fox, Philpot, and Bishop Latimer, and falsifieth most foulely the Acts and Monuments: Corrects the Statute and the Writ about the Sacrament of the Altar: Pleads poorly for the Bishop of Lincolne and Deane of Westminster, in the matter of Oyster-boards and Dressers: and falls impertinently foule on the Bishop of Norwich.

**S***icut quos curriculo pulverem Olympicum collegisse ju-* Horat. Carm. 1. lib. 1.  
vat, &c. (For still I follow him up and down in his owne fancies.) The Poet tels us of some men that had a great delight in the *Olympick* exercises, in hope to winne the prizes which were there proposed. Our Some-body, some Minister, some I know not who, hath an itch that way; a great desire to get the prize; and I cannot blame him. *Terrarum Dominos evehit ad deos?* What: to be hoysted up by the common people, as a man more than mortall, one so like the gods, that it is hard to say whether he or *Iupiter* be the better man? Who would not venture a fall, to find such applause?



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2) pag. 60, 61.

especially considering with what ease it may be attained. And certainly in two things hee is very like them. For he doth onely raise a dust, *colligere pulverem*, as the Poet hath it, and labour what hee can *evitare metum*, to shoot as wide as it is possible from the mark he aimes at : not caring (so hee looke like some furious driver, and make his chariot wheelles runne on, and rattle,) how it succeeds with him in the maine of the Argument. In the last Chapter, as hee tells us, he hath (\*) *reduced into a body all the Regall*; and in this, all the *Ecclesiasticall power, which the poore fellow*, whosoever hee was that wrote *the Coal from the Altar*, conceived to be any way *opposite* to his Lordships letter. In doing which, and patching up a broken *Cento*, out of particular and (by him) disinembred passages, collected here and there tumultuously from the Doctors booke; he raiseth such a filthy dust, that one can hardly see what it is he aimes at; and yet he may come off the better, if he misse his mark. However, having undertaken him, we must doe our best, to blow away this dust, and cleere the passage, that every one may see his courses, and what poore shifes he useth to attaine the prize hee so much longeth for. The Doctor saith in severall places of his booke, "That the *Ordinary*, of his owne authority, may, if hee please, appoint the *Communion-table* to stand *Altar-wise*: that his most sacred Majesty hath given *encouragement to the Bishops and other Ordinaries* so to do, in his decision of the case about *S. Gregories*: and therefore as the case then stood with the Doctors friend, being it was *exacted of his Ordinary*, it did *require more of his obedience, than his curiosity*. "Otherwise should all men be so affected as to demur  
 " on



"on the commands of their Superiours, in matters of Cap. 3.  
 "exteriour order and publick government, till they  
 "are satisfied in the grounds and reasons of the said  
 "commands; or should they flie off from their duty,  
 "at sight of every new device that was offered to  
 "them; there would soone be a speedy dissolution  
 "both of Church and State. And to that purpose  
 "there was used a speech from *Tacitus*, <sup>(b)</sup> viz. (b) Hist. l. 1.  
 "*Si ubi jubeantur querere singulis liceat, pereunte obse-*  
 "*quo imperium etiam intercidit.* So farre you cite him  
 rightly, (which I wonder at, being a fault you are not  
 guilty of too often) save that you left out that of  
 every new device, there mentioned: as loath to be con-  
 ceived <sup>(c)</sup> a *Divine of invention*; affecting as you do, (c) whereas in-  
 to be accounted one of judgement. What you reple to deed he is but a  
 this we shall forthwith see: that which concernes the Divine of in-ven-  
*incouragement given to the Bishops and other Ordinaries,* tion, &c. p. 1.  
 by his sacred Ma<sup>tie</sup>, first being wiped off in this short  
*parenthesis*, <sup>(d)</sup> the contrary whereof you have shewed in (d) pag. 61.  
 the precedent Chapter. Short work, beleieve me. You  
 have as ready a way to confute an Adversarie, as hee  
 that undertooke to confute the *Cardinall*, with these  
 two words, *Mentiris Bellarmine*. But since you doe  
 appeale to your performace in that Chapter, we must  
 observe your method also, (being you are so good an  
*Artist*) and tell you with more truth, though not  
 more words, that *I have shewne the contrary in the*  
*former Chapter*, to that which you affirme in this so  
 bravely.

Your answer to the next is more, but not more ma-  
 teriall. The Doctor told you that the *Ordinarie of his*  
*owne authority, might* (if he pleased) *appoint the Com-*  
*munion table to be set up in the place where the Altar*

Sect. 1. flood, and there placed Altar-wise as in the Mother Churches, and the Chappels Royall. And he had good authority, hee thought, for what he said; His sacred Majesty having so declared it in the decision of the case about *S. Gregories*: affirming then and "there, that it properly belongeth to the place and "function of the *Ordinary*, to give direction in that "point, both for the thing it selfe, and for the time, "when and how long, as he may finde cause. *O mentis aurea verba bracteata*, (c) His Majesties *Rescript fit to be written in plates of gold, is this, and this onely, concerning the point of controversie*. However you applaud not His Majesties approbation and confirmation of what was done by the Deane and Chapter of *S. Pauls*, in the case there handled; as crossing *ex diametro* your owne resolutions: yet this particular clause you have selected for an *Euge tuum*, a passage not to be extold sufficiently. But not being constant to your selfe, we must expect you should confute it, and so eate your words. Nor doe you meane our expectation should be frustrate. For entring on a vaine discourse of Episcopall government, which is to be, you say, by (d) *Canon Law*, not by *Canon shot*: you fall to telling us, that they neither *have, nor challenge any exorbitant power over their Clergie, Lawes, Canons, and Acts of Parliament* (with a *uolens uolens*, (especially over *Acts of Parliaments*;) that they must govern *with a power of moderation, not of domination*; that *sitting in their Chaires they are to judge according to the Canons, and not of the Canons*: (e) that *whatsoever power the Prelates had in former times of making Canons, and inflicting penalties in the same, it was all taken from them by K. Henry 8. and therefore if the Ordinaries*

(c) pag. 59.

(d) pag. 65.

(e) pag. 66.

now command where there is no Canon in force, it layes a burden and grievance upon the subjects, from which they may appeale as a thing unjust: *Appeales* being in the Canon Law, as ancient in the Church of God as the Canons themselves; and purposely allowed of, because possibly a Prelate may propose unto himself some peevish, wrangling and waspish humour of his owne, in stead of a Canon. Hereupon you conclude, (whatever hath beene said of his sacred Majestie in those his *mentis aurea verba* braſteata) that it is untrue, (<sup>h</sup>) that the Ordinary hath any authority of his own, (as he is Ordinary) to place the holy table in one or other situation. And therefore for your part, (Let the King use his pleasure in approving and confirming what he hath a mind to;) (<sup>i</sup>) the Liturgie continuing as it is, or had far leiver be he that should obey (without offence to any man in place be it spoken) than he that should peremptorily command in this kinde of Alteration. And as for the obedience of the people, the Ordinary may indeed expect it, (<sup>k</sup>) If hee command according to the Lawes and Canons confirmed, for otherwise he is in his excentricks, and moves not as he ought to doe: Nay, if the Ordinary should command where there is (<sup>l</sup>) no law or former Canon in force, being it is a thing unjust that he should so doe, it is by consequence, of a nature, wherunto obedience is noway due. (<sup>m</sup>) Not that you would advise any Clergie-man of what degree soever, to oppose his Ordinary, either in this or any other particular of so low a nature; No, God forbid; you have more wit I trow than so; but that you have a minde to lay such grounds, as any factious spirit may fly out upon, without more advising. For tell mee, to what purpose else is all this discourse? His Majesty being the best Interpreter of the Canon,

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*Canon*, hath left the matter absolutely unto the *Ordinarie*, as properly belonging to his place and function: yet if the *Ordinarie* doe command it, hee is in his *eccentricks*, commands a thing for which there is no law or *Canon*, judgeth not by the *Canons*, but of the *Canons*, governes his Clergie as a Generall doth his Army in a drunken mutinie; rather affectis a *domination* than a *moderation*, and finally proposeth somewhat out of a peevish, wrangling, and waspish humour, to which obedience is not due, *non sine obsecres*. What is this <sup>(n)</sup> up and downe thinke you, *I. C.* or *T. C.* as you phrase it pag. 70? This is an excellent kinde of Argumentation, to weaken not alone the *Episcopall*, but the *Regall* power: as if the one had no authority to interpret Rubricks; nor the other to proceed according unto that interpretation. Hee that can gather any better conclusion from such factious premises, must have some *Lincoln Logick*, which never grew in either University. I will not tell you here, that I conjecture you doe aime at some particular, in this extravagant discourse; as if all matters of the Church were carried in a higher straine than they ought to be; because in a more orderly and canonical way than your queasie stomach can admit of: but I must tell you needs, that you have falsified most abominably the *Councell of Nice*. You tell us, it is possible, a Prelate may propose unto himself some *peevish, wrangling, and waspish humour* of his owne in stead of a *Canon*; from which there lyeth an *Appeale* by the *Canon Law*: And for that purpose cite those words of the *Councell of Nice*, cap. 5. *Μηροφύλας, Επαφροδία, ή τινς τινάτιν αυδία*. But as you doe translate them falsely, for your private aime; so you have made the *Councell* say

(n) Here is not  
exactly I. C. but T.  
C. up and downe,  
p. 70.

say what it never meant. The Councell speaks not there of any possibility, that Bishops should propose unto themselves their owne *pecvish, waspish, wrangling humours*, in stead of *Canons*. All that it saith is this, *Eccle. 3. 17* &c. (o) "It is required that no man should bee excommunicate by his Bishop, either out of "weaknesse, stomach, or any other kind of harshnesse; " & that there should be Synods twice in every yeer, "for the particular examination of such matters. *Call* you this a proposall of each owne waspish, wrangling and pecvish humours, in stead of *Canons*? But that you have a *Licence* to say what you list, you durst never have said it.

Cap. 3.

(o) Concil.  
Nicen. c. 5.

And yet, I thinke wee may fo. give you both this and that extravagant discourse which before wee spake of. For you have made us very faire amends, *Amends for Ladies* saith the play, in that which followeth; and so confute your selfe to save me a labour. You tell us out of Br Bilson, (p) *That whatsoever by the Lives of God, the Prince, or the Church, is once constituted, is no longer to be mooved upon, but absolutely obeyed by all inferiours. And what God, the King, and the Church have directed, is not to be put to deliberation, but to execution.* Your Author, a most reverend and learned man, speaks plainer than you doe, who doe affect most miserably in all your style too much of the Bar- rister. (q) "What is decreed (saith hee) by Superi- "ours, must not by inferiours be debated whether it "shall take place or no; but be rather obeyed with "readinesse. So that in all cases determined by the "lawes of God, the Church, and the Prince, consul- "tation is both superfluous and presumptuous; ex- "cution is onely needfull. And now I would as-  
sume

(p) pag. 66, 67.

(q) Perpet. go-  
vernment of Ch.  
c. 14 p. 295.



Sect. 17

sume, did I not thinke it would offend you, but by the King it is determin'd, that it doth *properly belong unto the Ordinarie* to place the Communion Table where hee thinkes most fitting, in reference both to place and time, *Ergo*, what ever you have said in your last discourse, is either to a very factious and undutifull purpose, or to none at all. In the next place, you grant it to be true as the Doctōr saith, <sup>(1)</sup> *That in all doubts that doe arise, how to understand, doe, and execute the things contained in the Eurgie*, a deciding power is left to the Bishop of the Diocesse: But then you say, <sup>(2)</sup> *It is as true, that the Doctōr dasheth out with an &c. the maine proviso of this power; so that the same be not contrary to any thing in this booke.* What then? Therefore it is untrue, that the Ordinarie hath an authority of his owne (as he is Ordinarie) to place the holy Table in one or other situation, more than what is given him (in case of doubt and diversity onely) by the foresaid Preface. This is just *hide and seeke*, or the blind-mans buffe. The Preface gives the Ordinarie a deciding power, in case of doubting or diversity, and in that case onely: yet when there is a doubt, and difference about the placing of the Table, either he hath no such deciding power, or else may not use it. The Ordinarie hath no authority, but what is given him by the Preface, and the Preface gives him an authority which he may not exercise. These are like sick mens dreames, <sup>(3)</sup> *Cujus, velut agri somnia, vane finguntur species*, things of ill coherence. And if you hope to save your selfe by the proviso, so that the same be not contrary to any thing in this book, you are wide as ever: that contrariety which you dreame of, being taken away, by that decision of his Majesty, which you have honoured with your Eulogie

<sup>(1)</sup> pag. 67.<sup>(2)</sup> pag. 67.<sup>(3)</sup> Horat. de arte.



logic of *mentis aurea*. Nay you goe further at the last, Cap. 3. and cut your owne throat with your owne weapon :

(u) Affirming that *in a case of doubt, diversity, and ambiguity, the Bishop, or Ordinary, is punctually to be obeyed by those of his jurisdiction*: excepting onely when his said cōmand doth expressly oppose an Article of the beliefe, one of the ten Commandments, or the generall state and subsistence of Gods Catholike Church. I thinke you are not of opinion, that placing the Communion Table *Altar-wise*, is expressly opposite to either of the three here mentioned: being, as you profess elsewhere, a (\*) circumstance indifferent. Nor shall you challenge me for leaving out your preamble to this resolution, *If he command according to the laws and Canons confirmed*: unlesse you can make good, which I think you cannot, that any thing commanded according to the lawes and Canons confirmed, may oppose expressly an Article of the faith, one of the ten Commandments, or the generall subsistence of Gods Church. Besides, that in your following words you speake more generally, without relation unto lawes and Canons confirmed, (y) that in all other cases whatsoever that are dubious, the inferiour is bound to beleeve his Superiour. This point, you say, well poised, would clear a world of errors both in the Church & Common-wealth; but was here handled either very impertinently, or against your selfe. For your Protest, that (z) you have not heard of any L<sup>d</sup> Bishop that hath exacted of his Diocesse, the placing of the holy table, as this man would have it; (a) *credat Iudæus apclla, Non ego*. I am too well acquainted with you, to take up any thing on credit. For harke you in your care, what meane the bleating of those sheepe? (b) *this fellowes jumbling against the King and the Bishop, tanquam Regē cum Regulo*, like

a Wren

(u) pag. 68, 69

(n) The Bishop entering into a discourse of the indifference of this circumstance, p. 2.

(y) p. 69.

(z) pag. 69.

(a) Horat.

(b) pag. 68.

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A Wren mounted on the feathers of an Eagle? You are not such a *Sphinx*, I hope, but you may meet an *Oedipus* at one time or other. And pray you tell me ere we part, whether did you borrow that trim conceit out of the *News from* (c) *Ipswich*, or lent you it to *H.B.* before hand, to try how it relished? An excellent piece it was, beleeve me, and such a one as doth deserve the guerdon in *Virgils Eclogue*, (d) *Et vitula tu dignus, & ille*.

Having thus battered downe the *Episcopall* power, for placing or displacing the *Cômunions Table*, which yet stands fast enough for all your assaults; you sally next upon the *Vicar*, *Mounsieur the halfe Vicar*, (e) as you call him. Angry you are at somewhat, but you dare not say what. Where doth the Doctor say (as you charge upon him) that *Mounsieur the halfe Vicar should have power to remove* (of his owne head) *the Communion Table; or to call that an Altar, which his Rubrick calls a Table, and no otherwise; to be inabled to do this by the Canons, and to bee Iudge, yea a more competent Iudge of the conveniency of the standing thereof, than the Ordinarie, and his Surrogates; not permitting the Church-officers to doe what they are enjoined by their immediate Superiours?* These *Myrmidons*, I assure you, swarmed out of your strong fancy only, and are not extant any where in the Doctors booke, nor by you hudled up in your broken *Cento*. You onely charge the Doctor there, (f) for saying that *the Vicar might desire to have an Altar, i.e. to have the Communion Table placed Altar-wise, at the upper end of his Quire*. And why not so? Desire to have a thing done thus, and thus, implies not any grant of power to doe it. To have a power of ones owne head to remove the *Table*, and to desire to have the *Table placed Altar-wise*; are as farre asunder, as you

(c) where little  
For Regulus  
hath played such  
Rex. p. 7.

(d) Egl. 3.

(e) pag. 70.

(f) pag. 61.

(79)

you are from obtaining the office of an ArchB. al. **Cap. 3.**  
 though perhaps you may *desire* it. Nor doth the Do-  
 ctor say *in terminis*, that it was *lawfull* for the Vicar to  
 call that an Altar, which the Rubrick calls no otherwise  
 than a Table; but that (s) the *Epistoler* (whosoever he (s) *Coel.*  
 was) had no reason to *suspect*, that any propitiatory sa-  
 crifice was aimed at by the Vic. of Gr. although he used  
 the name of Altar for the holy Table. Or had the Doctor  
 said so in terms expresse; had it beene either (h) *novum*  
*crimen*, or *ante hoc tempus inauditum*? May we be sure,  
 upon your word, that because (i) *names were first in-* (i) *pag. 76.*  
*vented to divide and sever one particular thing from an-*  
*other; or that a thing cannot have two proper and distinct*  
*names; therefore the holy Table may not be called an*  
*Altar*? Is it not told us in the letter, (k) that *in the Old* (k) *Coel from*  
*Testament one and the same thing is termed an Altar, and* *the Altar, p. 32.*  
*a Table: an Altar in respect of what is there offered unto* *33, 73.*  
*God; and a Table, in respect of what is there (or thence)*  
*participated by men.* And have not you your self infor-  
 med us out of Cardinall Peron, that *it is ever called a*  
*Table when it points to the Communion, and an Altar*  
*when it points unto the sacrifice, pag. 102.* which also is  
 affirmed and granted by our learned *Andrews*. I see  
 your memory is not altogether so good as your inven-  
 tion. Severall *respects* may give the same one thing,  
 two names; as severall *capacities* to the selfe same per-  
 son. There is a licence to your booke, subscribed *Iohn*  
*Lincoln Deane of Westminster. Bishop of Lincoln, and*  
*Deane of Westminster,* are two distinct and proper  
 names; and yet no doubt you would bee sorry they  
 should not both belong to the same one man. Your  
 other reason, that it should not (l) be called an *Altar*, (l) *letter to the*  
 because the Church in her *Liturgie and Canons doe call* *V. car.*

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(m) And is a  
stronger one than  
your head-piece  
is capable of.  
p. 75.

(n) Rubr. before  
the Communion,  
and Canon 82.

(o) pag. 754

(p) Barbatus  
in Clement, the  
elect. c. 1. n. 11.

it a Table onely, is no such <sup>(m)</sup> strong one, but that an ordinary head-piece may be fit to hold it. The *Liturgie* and *Canons* both, doe call the Easterne part of the Church by the name of *Chancell*<sup>(n)</sup>. The Table in Communion time shall stand in the body of the Church, or in the *Chancell*. So the *Liturgie*. The Table shall be placed in so good sort within the Church or *Chancell*. So the Canon<sup>(n)</sup>. What then? Therefore, according to your reason, the Church in her *Liturgie* and *Canons* calling the same a *Chancell* only; why do you suffer the *Epistoler* so often, to call it a *Quire*, and not check him for it? Or rather why doe you so call it, having the *Canon* and the *Rubrick* both against you? That which you bring us from *Barbatus*, <sup>(o)</sup> that where we have a Law and Canon to direct us, how to call a thing, we ought not to hunt after reasons and conceits to give it another appellation; besides, that it is nothing to the purpose, is by you falsified of purpose, to helpe at need. *Barbatus* hath not in your margin any one syllable, that looks that way: <sup>(p)</sup> *Ubiunque habemus legem vel Canonem, non debemus allegare rationem, nisi lege vel Canone deficiente*. What hath this rule to doe with names and appellations, that speaks of neither? You should first learne to construe a piece of Latine, before you take upon you to bee a disputant. There is another pretty fetch concerning *Altars*, which I will put off to the sixt Chapter, where we shall looke on that discourse, which you have given us, piece by piece, of the name of *Altar*, though sorry you should force me to waste my time in such a needlesse *λογμαζα* as this is.

What followes next in your said *Cento*? Because  
(q) pag. 61, 62. <sup>(r)</sup> for any thing the Canon tells us, the Vicar was to have a greater hand in ordering the said table, than the  
Bishops

*Bishops immediate officers the Church-wardens were, or ought to have: and that he did not any thing against the Canon, in causing the table to be disposed of to a more convenient place than before it stood in.* Where finde you this? Not in the Doctor certainly, if you marke him well. The Doctor speaks not any thing of the *Canons* generally, (as you make him speak) but of that one particular *Canon*, which was alledged in the letter. The Vicar, as before you charged it, desired to have an *Altar*, i. e. the *Communion-table* placed *Altar-wise* at the upper end of his *Quire*. The Bishop reasoneth against this out of the *Canons*, Anno 1571. that not the Vicar, but the Church-wardens were to provide (utensils, saith your new Edition) for the *Communion*, and that not an *Altar*, but a faire joyned Table. The Doctor hereunto replies, (r) "That for any thing those *Canons* (and not the *Canon*) tell us, the Minister (as in this case the Vicar) was to have a greater hand in ordering the said table: being so provided, than the Church-wardens were or ought to have. And that the Vicar did not any thing in this case against the *Canon*: (i. e. the *Canon* then proposed) for he provided not the table, but onely caused the table which he found provided, to be disposed of to a more convenient place than before it stood in. Have you found any thing in those *Canons* that affirms the contrary? If yea, why doe you not produce it? If not, why make you such a clamour upon no occasion? The Doctor neither there, nor elsewhere, doth justify the Vicars Act, *per omnia*; nor indeed in any thing, if he did any thing in this, against the *Canon*: but saith in one (s) place what he did, and in another what hee thought (t) to be most convenient. Nor could the Doctor but conjecture out of the *Preamble* of the letter,

Cap. 3.

(r) Coal from i.  
Altar, p. 10.(s) Coal, p. 10.  
(t) Coal, p. 10.



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that the *Vicar* did acquaint the *Bishop* with his desires, and found from him a toleration at the least, if not an approbation, as before I said. Yet upon this weake ground, which will beare no foundation of a solid building, you runne into a long and vaine discourse, of the authority and office of *Bishops*, *Archdeacons*, and *Church-wardens*: for ostentation of your reading, and that you have a minde to traduce the Doctor, as if hee held some (u) *Iesuiticall tenets*, which might in time prove prejudiciall to the estate of *Bishops*. All that I can collect from thence, is, that you are beholding for your observations to one or more *Archdeacons* of your neere acquaintance: who were not willing, as it seemes, to take all this paines for you, and doe no honour to themselves. Yet let mee tell you as a friend, you trust them somewhat farther than a wise man would; and suffer them to plume themselves with the *Bishops* feathers: taking that power unto themselves, which you full faine would fixe originally in the *Diocesan*. For what say you, from them, to the point in hand? whether or not the *Vicar* ought to meddle with the holy table. It is, say you, (\*) not the *Ordinary*, but the *Apostles* themselves, that have turned the *Parsons* and *Vicars* from being active in this kinde, to their diviner meditations. It is not reason that we should leave the word of God to serve tables. Since when, from the first *Deacons*, then appointed, to our (y) present *Archdeacons* (in whose office the ancient power of the *Deacons* is united and concentred) Incumbents have beene excluded from meddling with the *Vtensils* of the Church, or *Ornaments* of the *Altar*. But see you not withall, that by this reason the *Bishops* are excluded also? For were they not the *Apostles*, of whom it is affirmed, that it was no reason that they should leave the word of God to

serve

(u) I am sure  
this tenet is in  
the highest degree  
*Jesuiticall*. p. 71.

(x) pag. 78.

(y) pag. 79.



serve tables? And who sustaine the place and office of **Cap. 3.** the Apostles at this day, if not the Bishops? See what credulity, & too much confidence in your friends hath brought upon you. I questiō not the matter now, meaning to meet with that hereafter. Besides, you suffer your *Archdeacons* to use the name of *Altar* without offence; which you conceived to be so capital a crime in Monsieur *Vicar*. (\*) *Ornaments of the Altar, — The very Altar it self with the Rail about it, — To move and remove the Altar: Altar* thrice used in half a page, & you check not at it. The rest of your dismembred *Cento*, and the good sport you make your self, touching the advancing of the *Church-wardens above their Minister*, and whatsoever other shreds you have patched together for your more delight, are not considerable in this place, or to this purpose. It is the Doctors undertaking, to answer to your arguments, and not your scorns: Nor loves he, howsoever you like of it, to have his portion with those men that sit in the seat of the scornfull.

(2) pag. 79.

But *non bonum est ludere cum Sanctis*. What sport soever you are pleased to make with him; take heed how you offend against God and piety. *The piety of these times*, though you are fully bent to make sport therewith, is no such waking dreame, that you should set your selfe to deride it, in so grosse a manner. The Doctor tells us of that letter, that it (2) was spread a-  
broad of purpose, the better to discountenance that unifor-  
mity of publick Order, to which the piety of these times  
is so well inclined; — of purpose to distract the people,  
and hinder that good worke is now in hand. This is the  
game you have in scent, and having taken up the cry,  
follow it up and downe over all the booke: not here  
alone, where *ex professo* you pursue it, but pag. 188.

(2) Coal from the Altar, p. 4.

192.197.214.228. &c. This, be it what it will, you

Se&t. 1.

(b) pag 64.

(c) pag. 83.

(d) pag. 84.

(e) pag. 85.

(f) I am afraid  
those judicious  
Divines that  
tamper so much  
in doctrine with  
Sancta Clara,  
and in discipline  
with Sancta  
Petra, p. 71.

(g) Vel. Patern.  
12.

tell us, is as <sup>(b)</sup> yet in abeyance, pendant in the ayre, you know not where; and like yer long to fall upon our heads, but you know not when: <sup>(c)</sup> that you have opened your eyes as wide as possibly you can, but cannot discover it: Or <sup>(d)</sup> if there be such an *especiall inclination of these times to piety, it is a peculiar piety* (you assure us so) *differing from the piety of former times.* And therefore you do <sup>(e)</sup> *reasonably presume that this good work in hand is but the second part of Sancta Clara,* with whom you make the Doctor tamper in points of <sup>(f)</sup> *doctrine,* as in the points of *discipline with sancta Petra.* But tell me I beseech you, conceive you *uniformity,* and *uniformity of publick Order* in the officiating of Gods divine service, to be no *geod worke*? And finde you not the *piety of these times,* inclinable in an higher degree to that *uniformity,* than any of the times before? When did you ever finde a King, that did so seriously affect *Church-worke*; or that hath more endeavoured to advance that decency and comlineſſe in the performance of divine Offices, which God expecteth and requires, than his sacred Majesty? His owne example in the constant keeping of the houres of prayer, and most devout behaviour in the acts thereof: thinke you they are not sweet incitements unto all his subjects, to follow those most pious steps in the which he walks? <sup>(g)</sup> *Recte facere ciues suos Princeps optimus faciendo docet.* His Majesties religious carriage in the house of God, and due observance of those *Orders* which the law requires in common people, is a more excellent Sermon upon that text, than ever you yet preached on any. They must be needs exceeding dull, or somewhat worse, which will not profit very much by such heavenly doctrine. If you have *opened your eyes so wide,* as you say you have, it is not that you cannot, but you will

will not see it; and are growne blind, not out of want of sight, but want of piety. Adde to all these, the Princely zeale of his magnificent heart, for the repairing of *S. Pauls*; by which example, questionlesse, the other Churches in this land will fare the better. And adde to that, his Majesties most sacred care, that in all places where he comes in Progresse, what scantnesse of roome soever was wont to be pretended, no consecrated place shall bee prophaned by those imployments, to which they have beene put in the times before. And see you nothing all this while, no good worke, no piety? Then looke into those *Countrie Churches*, to which his Majestie in his times of *Progresse* repaires most frequently for hearing and attending Gods publick service: leaving the privacy of his own Court, and presence, to set a copy to his people, how to performe all true humility and religious observations in the house of God. If you see nothing yet, and that there must be something which hath spoiled your eye-sight; it is the too much light you live in: by which you are so dazeled, that you cannot see this part of piety, or else so blinded, that you will not. And we may say of you in the Poets language, *Sunt tenebrae per tantū lumen obortae*. Then to go forwards, *descendendo*, can you remember any *Metropolitan* of and in this Church (and gather all your wits about you) which hath more seriously endeavoured to promote that *uniformity of publick Order*, than his Grace now being? His cares and consultations to advance this worke, to make *Hierusalem* (if such as you disturbed him not) at *unity within it selfe*, are very easie to be seene: so easie, that it were *sensibile super sensorium ponere*, to insift long on it. The very clamours railed upon him, by those who love not *unity* nor *uniformity*, and have

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an art of fishing with most profit, in a troubled water ; are better evidence of this, than you have any in your booke to maintaine the cause. Nor heare wee any of the *other bells*, which are not willing for their parts to make up the *Harmony* ; but that great *Tom* rings out of tune. For when did you or any other know the *Prelates*, generally, more thoroughly intent upon the work committed to them ; more earnest to reduce the service of this Church to the *Ancient Orders*, appointed in the Common prayer booke ? It is not long since, that we had but halfe prayers in most Churches ; and almost none at all in some, your friend *I. Cottons* for example. See you no alteration in this kinde ? Is not the Liturgie more punctually observed of late, in the whole forme and fashion of Gods service, than before it was ? Churches more beautified and adorned than ever since the Reformation ; the people more conformable to those reverend gestures in the house of God, which though prescribed before, were but little practiced ? *Quisquis non videt, cæcus ; quisquis videt, nec laudat, ingratus ; quisquis laudanti reluctatur, insanus est ;* <sup>(h)</sup> as the Father hath it. This, if ingratitude to God, and obstinate malice to his Church, hath not made you blinde, you cannot choose but see, though you would dissemble it : And if you see it, do you not think it a *good work* ? and is there not a *piety* of and in these times, which more inclines to the advancement of that *worke*, than in the former ? would any man, that onely wears a form of godlinesse, make this his *May-game*, and scornfully intitle it the *(i)* *imaginary piety of the times, & the Platonicall Idea of a good work in hand* ? Take heed, for *vultu leditur pietas*. Laughed you but at it in your sleeve, you had much to answer for ; but making it your publick pastime, you make

(h) August. de Civit. Dei, l. 1. c. 7.

(i) p. 85.

make your selfe obnoxious to the wrath of God and man, both for the sin and for the scandall. And as for the *good work in hand*, in case you will not help it forwards, (as I doubt you will not) do not disturb it with your factious and schismaticall *Pamphlets*. Cap. 3.

Having made merry with your friends, about the *inclination of these times to piety*, and the advancement of so good a worke as the *uniformity of publick order*: you passe, I know not how, to the *Acts and Monuments*, and the examination of such passages as were thence taken by the Doctor. Perhaps you are a better *Artist* than I take you for: And being it is *Artis celare artem*, you meane to tender to the world such an *Art* of writing, as hath no *art* in it. But the lesse cunning, the more truth, as we use to say. If we could find it so, it were some amends; and though I see but little hope, yet I meane to trie. The Doctor told you in his <sup>(k)</sup> *Coale from the Altar*, that “not a few of <sup>(k) *Coal*, p. 13.</sup> “those which suffered death for opposing the grosse “and carnall doctrine of *transubstantiation*, did not “onely well enough indure the name of *Altar*, “but without any doubt or scruple called the *Lords* “*Supper* sometimes a *sacrifice*, and many times the “*Sacrament of the Altar*. So that if they indured it well enough, in others, or *used* it themselves *without doubt or scruple*; it is as much as was intended by the Doctor. And for the prooffe of this, he first brings in *John Fryth*, relating in a letter to his private friends, that they his adversaries examined him touching the *Sacrament of the Altar*; whether it was the very body of Christ, or no. *These are* <sup>(l)</sup> you say *their words*, not <sup>(l) pag. 86.</sup> *his*. Why man, whose words soever they were in the first proposall, doth not he *use* the same *without doubt*



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or scruple? find you that he did stumble at them, or dislike the phrase? Had he been halfe so quarrellsome at the phrase, as you are, he might have testified his dislike in a word or two; the *Sacrament of the Altar*, as they call it. Your self inform us from him, that in some cases, at some times, he used that qualification, as viz. p. 308. of the *Acts and Mon.* I added moreover that their Church (as they call it) hath no such power and authority, &c. An Argument there of his dissent, none here: their Church as they call it, there; the *Sacrament of the Altar* here; no dislike at all. You might have suffered the poore man to rest in peace, and not have called him (m) to the bar to so little purpose. The second witness was John Lambert, who also used the word or phrase with as little scruple. (n) As concerning the other sixe Articles I make you the same answer, that I have done unto the *Sacrament of the Altar*, and no other. You quarrell this, as that before, being you say (o) *their words*, not his; and hereunto we make that answer as unto the former: They were their words in *proposition*, his in *repetition*; especially the repetition being such as shewed no dislike. But where you tell us of his Answer, (p) viz. *I neither can nor will answer one word*; and thereupon inferre, *John Lambert answers there not one word for you*: thats but a touch of your old trick, incutting short quotations when they will not help you. John Lambert being demanded, not whether he approved the name of *Sacrament of the Altar*, but whether he thought that in the *Sacrament of the Altar*, there was the very body and blood of Christ in likeness of bread and wine; replied, *I neither can ne will answer one word*: what, ends he there, as you have made him? no, by no means: *I neither can ne will answer one word* (q) *otherwise than I have told you since I was delivered into your hands*:

(m) Vous avez  
Fryth, Let him  
in Gods name  
come up to the  
lawe. pag. 37.  
(n) Acts and  
Mon. part 2.  
p. 401.  
(o) pag. 37.

(p) Ibid.

(q) Acts and  
Mon. part 2.  
p. 401.



(89)

*hands*: which was, that hee would make no answer of what hee thought, till they *brought some body to accuse him*. *John Lamberts* other testimony used by the Doctor is, as followeth. "Christ being offered up once for all in his owne person, is yet said to be offered up, not onely every yeare at *Easter*, but also every day in the celebration of the Sacrament, because his oblation, once for ever made, is thereby represented. *Acts and Mon. part 2. p. 435*. These words you challenge as not his. How so? Because it followeth in the place. (c) *Even so saith S. Augustin*. (c) pag. 88. Even so saith *S. Augustin*? what, and stops he there, as if hee onely said those words from that Reverend Father? Had it beene so, we had lost nothing by the hand, the words being his in the *Originall*, and *Lamberts* in the *Application*: but it is not so. For thus it followeth in the place; "Even so, saith *Augustine*, is the Sacrament of Christs body, the body of Christ; and the Sacrament of Christs blood; the blood of Christ in a certain wise or fashion: i. e. Even as Christ offered once for all, is notwithstanding said to be offered every day in the holy Sacrament; even so, saith *Austin*, is the Sacrament of Christs body the body of Christ. You may call home the *Montebank* (for ought I can see) which you (d) bestow upon the Doctor; and keep him to your selfe, till the Dr. needs him. Touching Archb. *Cranmer*, can you shew us any where, that at the terme or phrase of *Sacrament of the Altar*, he did take offence? if not, you give the Doctor what he (e) there affirms. And since on your discovery, which I thank you for, I finde it was *John Fox*, and not the Arch Bishop, which drew up those allegations against the *six Articles* (which following so immediately on the Arch Bishops opposition (u) to those

*Articles,*

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(c) Vous avez  
An honest man,  
John Lambert.  
But stand you by  
for a Montebank, Iohn  
Coal. p. 88.  
(c) Coal, p. 14.

(u) See the Acts  
and Mon. part  
2. p. 443.

Se<sup>c</sup>. 1.

(x) pag. 88.

*Articles*, might very easily be mistooke for his, by one that is not so much studied in the booke as you seeme to be) wee have lost nothing by the change. I trow if Mr Fox tooke no offence thereat, you will have little thanks for your great *precisenesse*. Oh but, say you, there followeth (\*) such a peale after it, as none but a mad-man would cite him for this purpose: viz. *This monstrous Article of theirs in this forme of words as it standeth, &c.* What? doth Iohn Fox call it a *monstrous Article*, onely because the Sacrament is there called, the *Sacrament of the Altar*? If not, you might have kept your *mad-man* to your selfe, as you doe your *Montebank*. This *monstrous Article of theirs in the forme of words as it standeth*, is, that the *Sacrament of the Altar is the very naturall body of Christ, the selfe same which was borne of the Virgin Mary*. This you dash out with an &c. to make your partizans beleieve, that to entitle the Lords Supper, by the name of the *Sacrament of the Altar*, was in Iohn Fox his judgment, a *monstrous Article*. *Vt magno in populo*. And yet wee will not leave you so, as if Archb. Cranmer had no where called the holy Sacrament by the name of *Sacrament of the Altar*. For if you look into your owne Author the Acts & Mon. in the proceedings against B<sup>p</sup> Bonner, An. 1549. part 2. you shall finde the Archb. speaking thus unto the people. "My L<sup>d</sup> of London" would make you beleieve that he is called hither for "declaring and preaching his opinion, touching the" "*Sacrament of the Altar*": but to the intent you may "perceive how hee goeth about to deceive you, you" "shall heare the denunciation that is laid against him" "read unto you. By which you see, or may see if you have a mind to it, that Archb. Cranmer used the name of *Sacrament of the Altar*, without doubt or scruple.

In

In citing of *John Philpot*, you proceed accordingly. **Cap. 3.**  
 (a) The Doctor told you out of him, "In what respects the old Writers doe sometimes call the Sacrament of the body and blood of Christ, amongst other names which they ascribe thereunto, the *Sacrament of the Altar*. To this you make reply, (b) that he hath dealt with *Philpot*, exceeding hardly, cutting off the head and feet of his discourse, and thereby making the quotation, almost as true a *Martyr*, as the man himselfe. First for the head of his discourse, it is no more than this; " (c) I must needs ask a question of my Respondent Dr *Chadsey*, concerning a word or twaine of your supposition: i. e. of the *Sacrament of the Altar*, what he meaneth thereby, and whether he take it, as some of the ancient Writers do, terming the Lords Supper the *Sacrament of the Altar*. This is the head. Where (d) is the shrewd tale it hath to tell? Doth not the head confesse that it was called so by some ancient Writers? And what more finde you in (e) the belly? Then for the feete. Demanding (as you make him say) "whether he tooke it as the Ancients did, or for the *Sacrament of the Altar* which is made of lime and stone, over which the *Sacrament* hangeth: and finding that they meant it this later way, he declares himselfe, Then I will speake plaine English, that the *Sacrament of the Altar* is no *Sacrament* at all. Had you reported *Philpot* rightly, we should have no great cause to (f) like him: but it is you that martyr the quotation, and not the Doctor. His question was, (g) Whether they took it otherwise than the Doctors did, as for the *Sacrament of the Altar* which is made of lime and stone, over which the *Sacrament* hangeth, and to be all one with the *Sacrament of the Masse*, as it is at this present

(a) *Coals*, p. 15.

(b) pag. 89.

(c) *Acts* and *Mon.* part 3. p. 23.(d) I am sure he hath topt off the head, which had a shrewd tale to tell, p. 89.  
(e) Leaving the relation like *Philopocemens* *Archie*, all belly. pag. 89.(f) For like you *John Philpot*, pag. 89.(g) *Acts* and *Mon.* part 3. p. 23.

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“ sent in many places. And finding that they took the  
 “ *Sacrament of the Altar, & the Sacrament of the Masse*  
 “ to be all one; then, quoth *Philpot*, I will speak plain  
 “ *English*, the *Sacrament of the Altar* which ye reckon  
 “ to be all one with the *Masse*, once justly abolished;  
 “ and now put in full use againe, is no *Sacrament at all*,  
 “ neither is *Christ* present in it. See you Sir, how you  
 cheat and abuse your Reader, leaving out, in the que-  
 stion, *and to be all one with the Sacrament of the Masse*;  
 and in the answer, *that they took the Sacrament of the*  
*Altar, and the Sacrament of the Masse to be all one*; and  
 in the resolution, *which ye reckon to be all one with the*  
*Masse once justly abolished*. This makes a very great dif-  
 ference in the present businesse, and shews you, that it  
 was the *Masse*, which *Philpot* did affirm to be *no Sa-*  
*crament at all*, and not the *Sacrament of the Altar*, as you  
 make him say. You should have dealt more faithfully  
 in your quotations of those books, in which each petty  
 Chapman will find your falshood, and easily descrie  
 the counterfeit wares. The other passage which you  
 cite from the said *Iohn Philpot*, out of the *Act. & Mon.*  
*part 3. pag. 553. viz. as touching their Sacrament, which*  
*they terme of the Altar*; and so make it their terme, not  
 his; that is answered in, and with the former. He doth  
 not say, *The Sacrament which they terme of the Altar*;  
 but *their Sacrament* which they so terme, that is, the  
*Masse*. The *Sacrament of the Altar* was the Fathers  
 language; to call their *Masse* so, was *their owne*.  
 Your other instance touching *Philpot*, out of the same  
 part, *pag. 571. we shall see hereafter.*

(h) Coal from the  
 Altar, p. 15.

Concerning Br. *Latimer*, the Dr told you, (h) that he  
 plainly granteth, that *it* (i.e. the holy Table) *may be cal-*  
*led an Altar, and so the Doctors call it in many places; but*  
*there is no propitiatory sacrifice but onely Christs.* You, in  
 your

your repetition, leave out this, *It may be called an Altar*, Cap. 3<sup>r</sup> and make the Doctor say no more, than that old *Latimer* plainly granteth, that the Doctors call it so in many places; and thereupon infer without sense of shame, he doth not <sup>(i)</sup> call it so himself. Then for the Doctors, <sup>(i)</sup> pag. 90. (having first called upon him to *speake truth, and shame the devill, for he is the old clipper of speeches*) you tell us that it followeth in old *Latimers* words, that *they may be deceived in some points, though not in all things*: I beleeve them when they say well, or as it is in the margin, <sup>(k)</sup> *Doctores legendi sunt cum venia*; which you construe <sup>(k)</sup> pag. 91. thus, *the Doctors must be pardoned if they sometimes slip in their expressions*. No matter for the margin, that comes out of season. I trust you will not justify all the marginal notes in the *Act. & Mon.* But as for *Latimers* speech, that they might erre in *some points, though not in all things*; it seems he did not think that they erred in this, himself affirming positively, that *it may be called an Altar*, as the Doctors call it; though you most shamelesly have left that out, as before was said. You may take with you home the *old clipper of speeches*, to wait upon the *Mountebank* and the *Madman*, that are there already. To the first place <sup>(l)</sup> alledged from B. *Ridley*, viz. <sup>(l)</sup> *Coat from the Altar, p. 15.* that in the *Sacrament of the Altar, is the very body and bloud of Christ*; you answer onely as before, that they are their words, and not his; <sup>(m)</sup> the words articulated <sup>(m)</sup> pag. 91. upon him, and not his own. But whose soever they were in the *proposition*, he useth them without doubt or scruple in the *repetition*; which was the onely point that they were produced for. Against the other passage of that Reverend Prelates, that the word *Altare* in the *Scripture*, doth signifie as well the Altar, whereupon the Jewes were wont to offer their burnt sacrifices, as the Table of the Lords Supper; and that S. Cyril meaneth by this word



Sect. I. *word Altare, not the Jewish Altar, but the Table of the Lord, &c.* you have nought to answer: confessing plainly that <sup>(n)</sup> he saith as the Doctor doth. Which is the only fair dealing he hath found yet from you; though after you would faine retract, <sup>(o)</sup> affirming that the *Br of Lincoln* would smile very heartily, to see that such a passage, as this is, should be brought by the Doctor, to defend his *Altars*. Let them laugh that win.

(n) In answering  
to that place of  
Cm. 1, objected  
to the Bishop of  
Lincoln, &c. he  
saith as you say.  
p. 91, 92.  
(o) pag. 92.

(p) *considers*  
the Altar, p. 16.

That which comes next after, is the Act of Parliament, 1 *Ed. 6. c. 1.* of which the Doctor tels us, <sup>(p)</sup> that “though it was resolved in the same, that the *whole* “*Communion* should be restored, which in effect was a “plain abolition of the former *Mass*; yet the Act was “entituled, *An Act against such persons as shall speak irreverently against the Sacrament of the body & bloud of Christ*, commonly called the *Sacrament of the Altar*. He tels us also, that in the body of the Act, that “there was a *Writ* determined of, upon such delinquencies, wherein it is expressly called *Sacrosanctum Sacramentum Altaris*: and that the said Act being “repealed 1 *Mar. c. 1.* was afterwards revived by *Qu. Eliz.* and every branch and member of it, 1 *El. c. 1.* So that the Act being still in force, the Sacrament of the Lords Supper is to this day entituled in the *Statute law*, the *Sacrament of the Altar*. This Stat. you affirm to be produced by the Doctor with the *same felicity* as the Martyrs were, that is, to witnes point blank against himself: the Dr. only peeping over the wicket, but, as you say, not daring for his ears to open the doore, and look into the body of it. Why do you think the Dr. should be such a flincher? First, as you say, <sup>(r)</sup> because the Sacrament of the Altar was not the name, but the addition onely to the name of the blessed Sacrament: the very name it self being the Sacrament of the body and bloud of Christ:

(q) pag. 92.

(r) pag. 93.

*the one the name, the other the (f) nick-name, as you call* **Cap. 3.**  
*it. This said, (t) you fall upon the Doctor, and bid* **(f) pag. 94.**  
*him come with shame enough into the body of the Act, and* **(t) Ibid.**  
*see what impostures he printeth for the people :* because  
 forsooth it is there called the comfortable Sacrament of  
 the body and bloud of Christ, commonly called the Sacra-  
 ment of the Altar, and in Scripture the Supper and  
 Table of the Lord. Good angry Sir, doe you find any  
 imposture here on the Doctors part ? Affirmes hee  
 otherwise, than that the Sacrament of the Lords Sup-  
 per was, and is by that Statute (still in force) entituled  
 also by the name of *Sacrament of the Altar* ? It is, you  
 say, a penall law, and being it was a penall law, it was to  
 speak *ad captum vulgi*. Doe you not call to mind, that  
 you told us lately of the *Queens Injunctions*, (u) that **(u) pag. 44.**  
*they were directed to her Subjects, not unto her Mathe-*  
*maticians :* and of the Rubrick in the Liturgie, that it  
*was made for people (x) that were no Geometricians :* and **(x) pag. 52.**  
 then conclude the point out of Chancellour Egerton,  
 that (y) *words must be taken sensu currenti, custome and* **(y) pag. 54.**  
*use being the best expositor both of lawes and words ?* Take  
 the Impostor home with you to make up the messe ;  
 and then you have a Mountebanke, a mad man, the de-  
 vill an old clipper of speeches, and the said Impostor to  
 keepe you company. And so much good doe it you.  
 You challenge upon all, and on no occasions, a spe-  
 ciall interest in antiquity ; and cite, as you have cause  
 sometimes, some of the Ancients that call it the Sa-  
 crament of the Altar : yet tell us, upon better thoughts,  
 that it is called so indeed, but not by the law of God, (z) nor **(z) pag. 95.**  
*by the law of man ; but commonly, that is, by the common*  
*error and Popery of those times.* The Papiests are behol-  
 ding to you, for giving them such interest in the An-  
 cient Fathers. The Fathers call it so, and it was cal-  
 led.

Sect. 1.

led so only by the common error and *Poperie* of these later daies. Doe not you make the *Fathers* exceeding young, or *Poperie* exceeding old, in that you make the *Fathers* and *Poperie* of an equall standing. Your slender observation, that in those times this very Sacrament was called the *Masse*, and allowed to be called so by Act of Parliament, (you meane it is so called in the *Liturgie*, confirmed that Parliament, 2. & 3. *Edw. 6. c. 1.*) is not worth the noting. Yet thereupon you make this inference, that if the Doctor *shall report of you, that you have said Masse, when you have onely administred the Communion, you will have your remedy against him, as in case of slander.* And well you may. You know that Statute is repealed, there being another *Liturgie* confirmed by Parliament, which makes void the old. But so it is not with the Statute touching the Sacrament of the *Altar*, which is as much in force as the second *Liturgie*. Nor need you feare that any man will report of you, that you have said *Masse*, when you have onely administred the *Communion*: though some perhaps may say (and bid you take the remedy that the law allowes you) that you, or some good friend of yours, have offered to say *Masse*, there where you ought to have administred the *Communion* onely. Be not too busie on your chalenges, as you love your selfe; lest some adventurous Swordman bid you doe your worst, and take up the wasters.

(1) p<sup>g</sup> 96.

As for the *Writ*, directed in the body of the *Act* to my LL. the Bishops, you say it doth not <sup>(a)</sup> call it (as the Doctor falsifyeth the *Act*) *Sacramentum Altaris*, but onely that it was grounded on the Statute made concerning the Sacrament of the *Altar*. Why Sir, the Doctor doth not say, that the *Writ* calls it so expressly; <sup>(b)</sup> but that it is expressly called so in the *Writ*.

(b) V. *Coal from the Altar*, p. 16.

And

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Cap. 3.

And if you have no better answer to the *Writ*, than unto the *Statute*, both *Writ* and *Statute* will hold good against all your Cavils : and the poore Doctor may bee (c) *Lawyer* good enough to defend the *Writ*, although there were *no Precedents thereof in the booke of Entries*. You saw the weaknesse of this plea, and thereupon you adventure on a further hazard. You tell the Doctor, elsewhere, of his great presumption in offering to (d) *correct Magnificat* : and that being never in such grace, as to bee made *Lord Keeper of the great seale of England*, he (e) *should presume to give a man a call to bee a Iudge, who died but an Apprentise in the lawes*. Yet now you fall on both those errours, of which you have already pronounced him guilty. For you must needs *correct the Statute*, which the whole Parliament (wiser I take it than your selfe) hath thought fit to stand : and tell us of the *Writ*, (which yet my Lord Bp of *Lincoln*, when he was *Lord Keeper*, had no power to alter) that it (f) *ought to be issued contra formam Statuti concernentis sacrosanctum Sacramentum corporis & sanguinis Dominici*; whereas the *Statute* gives no warrant for any such *Writ* to be issued from the Court of *Chancery*. Had you authority of making either *Writs* or *Statutes*, I doubt not but your first *Statute* should be this, that it should be lawfull for any man, wheresoever, or whensoever he saw the holy *Table* placed *Altar-wise*, to call it a *dresser*, and then a *Writ* to bee awarded against all those that should speake unreverently of your said *service of the dresser*. At least it should and might bee lawfull for the rude people so to call it, and none so bold as to controule them. On them indeed you have transferred it, in your new edition of the letter, to excuse the Bishop:

(c) How many Presidents of that writ, can this great Lawyer shew in the booke of Entries, p. 95.

(d) correcting Magnificat, p. 77.

(e) page 23.

(f) page 97.

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but then you never tell us, as you might have done as well in the same Edition, how sorely they were reprehended by the Bishop for it. Here very unseasonably, and by some (§) *Susenbrotus* figure, you have brought it in; and seeme exceeding angry (as I think you are) that it should be so *Prynned* and *pinned on the Bishops* sleeve. But bee not so extreainly angry. Master *Prjune* may furnish you with as good a note as that when occasion serves; and recompence you for the use of your *Dresser*, by some trick of law. But where you say, that (h) if one Bishop of *Lincoln*, and one Deane of *Westminster*, shall speak irreverently of the Protestants table, (I thought assuredly, it had beene the Lords Table) calling it *oyster-table*, and *oyster-boorde*; by this new figure of the Doctors, all Bishops and Deanes of those two places must till the end of the world be supposed to doe so: you make a strange *non sequitur* which the Doctor meant not. Hee knowes there have beene many Bishops and Deanes of either, of such a noted piety, as no man can suppose it of them. All you can thence conclude is this: that as there was a Bishop of *Lincoln*, and a Deane of *Westminster* that called the Lords table standing *Table-nise*, or in the middle of the Chancel, by the name of *oyster-boorde*: so to cry quitts with them, there is (as you have now discovered him) one Bishop of *Lincoln* and Deane of *Westminster*, that calls it standing *Altar-nise*, by the name of *Dresser*. As for *Iohn Fox* his marginall notes of the blasphemous mouth of Dr *Weston*, (the Deane of *Westminster*) calling the Lords Table an *oyster-boorde*, page 85. and Bishop *White*, (then Bishop of *Lincoln*) blasphemously calleth the boorde of the Lords Supper, an *oyster-table*: those you may either take or leave, as your stomach serves you!

And

(g) page 98.

(h) ibid.



And sure it serves you very well ; you had not falne else on the B<sup>p</sup> of *Norwich* with so good an appetite ; and furnished some of your good friends out of the *Index* of your Author, with an excellent note, against the next Edition of the *Nerves from Ipswich*. But this is not the onely thing wherein *H. B.* and you have imparted notes to one another ; as may most manifestly be discerned in that generall Parallel, which I have elsewhere drawne betweene you. At this time I shall onely note how much you are beholding unto your *Jewell-house*, the back-doors of your books, your *Indexes*. Here (i) we are furnished with a note out of the *Index* of *John Fox*, touching a Bishop of *Norwich* his sending forth letters of persecution. Page 129, you certifie us from the authoritie of the same learned *Index*, that Bishop *Ridley* ordered the Communion Table to be placed, not *Altar-wise*, but as a Table. Nor could you enter into the Fathers but by this back-doore, and there you found by chance (such good luck you have) ; that, *Sacrificium Altaris* (k) was foysted into the *Index* of *S. Austin*, by the Divines of *Lovaine*, as into others of the Fathers by the *Priests* and *Iesuites*. We now perceive what helps you had, to clog your margin with such a numerous and impertinent body of quotations, as serve for very litle purpose, but to make a shew ; a generall muster, as it were, of your mighty reading.

(i) page 99.

(k) page 116.

Sect. 1.

## C H A P. IV.

Of taking down *Altars* in K. *Edw.* time; altering the *Liturgie* first made; and of the testimonies given unto it by the King & Parliament.

*The Doctor leaves the Minister of Lincolns Method, for this Chapter to keepe close to England. Altars not generally taken down in the fourth of K. Edw. 6. The Minister of Linc. falsifieth the Bishops letter to the Vicar; and alters with a passage in the Acts and Mon. to make them serve his turne about the taking downe of Altars. A most notorious peece of non. en. e in the new Edition of the letter. The Altars in the Church of England beaten downe in Germany. Altars not beaten downe defect; by the common people, but taken downe by order, and insuare proceeding. Matters of fact may bee made doctin. ill. sometimes, and on some occasions. The Order of the King but a kind of Law. The Minister of Linc. takes great paines to free Calvin from having any hand in altering the Liturgie Landmarkes and bounds layed downe, for the right understanding of the story. Calvin excepts against the Liturgy, praeseth with the D. of Somerset, both when he was Protector, and after. His correspondence here with Bp. Hooper, and ill affection to the ceremonies then by law established. The plot for altering the Liturgie is strongly layed, that it went forward notwithstanding the D. k's attorney. The shamefull ignorance and most apparent falsehoods of the Minister of Linc. in all this businesse. Calvin attempts the King, the Councell, and Archb. Crammer. The date of his Letter to the Archb. cleared from the cavils of the Minister of Linc. The testimony given the first Liturgie by K. Edw. 6. asserted from the false construction of the Minister of Linc. as also that given to it by the Parliament. Archb. Bancroft, and Io. Fox, what they say thereof. The standing of the Table after the alteration of the Liturgy, and that the name of Altar may be used in a Church reformed.*

**H**itherto we have followed you up and downe according as you pleased to leade the way; and scene

## (101)

scene what Arguments you had against the placing of **Cap. 4.**  
 the holy Table *Altar-wise*, borrowed from the  
*Regall* and *Episcopall* power: or rather how you  
 answer the Doctors Arguments from thence derived.  
 Wee have gone also over all your Cavils, devised a-  
 gainst his evidence from the *Acts and Monuments*;  
 wherein he shewed you how indifferently, those holy  
 men, *Fryth, Lambert, Philpot, Latymer, and Ridley*,  
 used the name of *Altar*, calling the blessed Sacrament,  
 the *Sacrament of the Altar*, without doubt or scruple.  
 And howsoever you endeavoured to stop their  
 mouths, that so they should not speake at all; or bribe  
 them, that they might be drawne to serve your turne:  
 yet they have shewne themselves right honest men,  
 and stood to all things which they said at the first re-  
 port. You may doe well to deale more faithfully here-  
 after <sup>(1)</sup> in your quotations of those bookes, wherein all <sup>(2)</sup> pag. 36.  
*sorts of men are so thoroughly versed*. We also have made  
 good the Statute, touching the *Sacrament of the Altar*,  
 and the condition of the writ in the same awarded,  
 from your vaine assaults; by which you cannot but  
 perceive, that if a man should call the Sacrament of  
 the Lords Supper, by the old knowne and common  
 name, (as your selfe confesseth it to be) of *Sacrament*  
*of the Altar*; the Law will be his warrant in it against  
 all your fury. So farre we have gone after you in your  
 owne method. But now we will crave leave, to col-  
 lect out of you into one body, what ever more  
 occurs betwene the Doctor and your selfe, of the  
 point in hand, as it relates unto this *Church*, and the  
*Liturgies, Rubricks* of the same; before wee looke  
 abroad into forraine parts. And this wee shall the ra-  
 ther doe, because you brought us in your last Chapter,

Sect. 1. through the *Acts and Monuments*, into the times of K. *Edward* the sixt, and Qu. *Elizabeth*: whom wee are loath to part withall, before we have examined every passage which concernes those times and them that followed, First then, besides the statute before remembered, enacted by King *Edw. 6.* and revived afterward by Qu. *Elizabeth*, wherein the name of *Sacrament of the Altar* is contained expressly: the King did set out certaine <sup>(b)</sup> *Injunctions*, in the said first yeere of his reigne, where it is called the blessed *Sacrament of the Altar*. And in the *Liturgie* of the yeere 1549. being the third yeere of that Kings reigne, it is agreed upon both sides, that the holy Table is generally called an *Altar*: *every where called an Altar*, as in the first, and almost *every where*, as in your second Edition of the Bishops Letter. Nor was it to be doubted, but that the old *Altars* being standing, the old name continued. The difference is, both for the *time*, how long they stood; and for the *manner*, how they were taken downe; and for the *Liturgie* it selfe, on what occasion it was changed.

First for the time, the Bishop tels us in his letter, that they *stood a yeere or two in King Edwards time*: Now you enlarge the time. to *four yeeres*, as the D<sup>r</sup>. doth: saying <sup>(c)</sup> *they stood three or foure yeeres before the Kings Declaration*; but in the same you tell us also, that they *stood not one complete yeere*, before the *godly consideration of the people* (that is, as you expound your selfe, the *irregular forwardnesse* of the people) *had taken them to taske*. That they stood foure yeeres at the least, the Doctor proves by an historicall deduction out of the stories of those times. <sup>(d)</sup> In which it doth appeare that An. 1547. the *Act of Parliament*

was

(b) *Injunctions*  
given by the most  
excellent Prince  
Edward 6. &c.  
An. 1547. c. 9.

(c) pag. 88.

(d) *Coal from*  
*the Altar.*  
p. 28, 29.

was passed, wherein it was intituled the *Sacrament of the Altar*: that An. 1548. the *Common-prayer booke* Cap. 4.

was confirmed, although not published till the next, then neere at hand, which was 1549. where the word *Altar* is oft used, *every where*, or *almost every where*, you know not which. That in the said yeere 1549. an Order came to Bp. *Bonner* from the Lords of the Councell, for abrogating *private Masses*, wherein it was appointed that the holy blessed Communion bee ministred at the high Altar of the Church, and in no other place of the same, *Act. and Mon. part. 2. p. 652.*

And finally, that in the fourth yeere of his reigne (Novemb. 24. 1550) there came an Order from the Councell to Bp. *Ridley*, (who succeeded *Bonner*) for taking downe the Altars in his Diocesse. p. 699. which Order comming to the Bp. (c) with certaine reasons

(c) par. 2. p 700

also sent from the Lords of the Councell, the fore-named Bp. of *London*, as the storie tels us, did hold  
 “ his *Visitation*, wherein hee did exhort those  
 “ Churches in his diocesse, wherein the *Altars* did re-  
 “ maine, to conformance themselves unto those other  
 “ Churches which had taken them downe, and had  
 “ set up instead of the multitude of their *Altars*, one  
 “ decent *Table* in every Church. Which exhortation,  
 as it seemeth, did prevaile so farre, that not long after  
 the *Altars* were taken downe, and *Tables* set up in  
 the Churches. That it was done thus in all other  
 dioceses, the Doctor finds not any where, but in the  
 letter to the Vicar: where it is said indeed, and no  
 more but said, that *on the Orders of breaking downe*  
*Altars, all dioceses did agree upon receiuing Tables*; all  
 dioceses *aswell as that of London*, as your corrupted  
 Copie hath it. For prooffe of which, as you have



## Sect. II

(f) *Acts and  
Mon. printed.  
: 596.*

(g) pag. 128.

falsified the Bishops letters to bring it in ; so you have falsified the Acts and Monuments to make it good. For where the words run on in a continued stile or sense ; you stop them where you list, to make them speake that, which they never meant. The words run thus in the Edition (f) which you choose to make up the matter. “ *Furthermore in the yeere next following, 1550. other Letters likewise were sent for the taking downe of Altars in Churches, and setting up the Table instead of the same, unto Nicholas Ridley,*” who being Bishop of Rochester before, was then made B. of London in Bonners place : the Copie and contents of the Kings letters are these as followeth. Here, say you, (g) the full point should be, at *setting up the Table instead of the same.* And then a new period to begin with the following words, *unto Nicholas Ridley, &c.* By this device you thinke to have wonne the day, not seeing that by this fine fancy, you have made non-sense of the first period, and very strange English in the last. For let the first be thus ; “ *Furthermore in the yeere 1550. other Letters likewise were sent for the taking down of Altars, and setting up the Table instead of the same :* and then we shall have letters sent, to we know not whom ; which would bee answered and obeyed, we know not when. Then take the second by it selfe ; *unto Nicholas Ridley (who being Bp. of Rochester before, was then made Bp. of London in Bonners place)* the Copie and contents of the Kings Letters are these as followeth : and then you set the Cart before the Horse, and give us such a kind of English, as is not justifiable by the Grammar of the English tongue. Besides which handling of your Author, you venture on an affirmation that you have no ground for ; nay I  
am

am sure you know the contrary to what there you say. **Cap. 4.**  
 You cite us <sup>(h)</sup> elsewhere in your booke, the third Ser-  
 mon of B<sup>p</sup>. Hooper upon *Ional*, preached before King <sup>(h)</sup> p. 108. 109.  
*Edw.* An 1550 say you, An. 1551. saith M. Prynn, whose  
 account I follow. And in that Sermon, "*It were well*  
 "*then* (saith he) that it might please the *Magistrates* to  
 "turne the *Altars* into *Tables*, according to the first  
 "institution of *Christ*, to take away the false perswas-  
 "on of the people, they have of *sacrifices* to be done  
 "upon the *Altars*. For as long as the *Altars* remaine,  
 "both the ignorant *people*, and the ignorant and evill  
 "perswaded *Priest*, will dreame alwaies of *sacrifice*. By  
 which it is apparant, that whatsoever had beene done  
 by B<sup>p</sup>. *Ridley*, all other diocesses, *as well as that of Lon-*  
*don*, did not agree on putting downe of *Altars*, and set-  
 ting up of *Tables*, as you rashly say: there being *Altars*  
 standing still, Anno 1551, (which B<sup>p</sup>. Hooper much com-  
 plains of;) which was a yeere after the taking downe  
 of *Altars* by B<sup>p</sup>. *Ridley* in his Diocesse. Nor is it likely  
 that the *Altars* generally were taken downe through-  
 out the Kingdome, untill the second *Liturgie* was con-  
 firmed by *Parliament*, which was not till the yeere  
 1552. as you say your selfe.

Next for the manner how they were taken downe,  
 you tell us in the *Bishops* letter, <sup>(h)</sup> that *the people being* <sup>(h) Letter (in</sup>  
*scandalized herewith* (i. e. with *Altars*) *in Countrey* <sup>the cont.) p. 74</sup>  
*Churches*, first beats them downe de facto, then the  
*Supreme Magistrate*, by a kinde of Law, puts them  
 downe de jure. Your Copie (i) *Stilo novo* relates it thus,  
 as viz. that the people being scandalized herewith in  
 Country Churches, first, it seemes, beat them downe  
 de facto; then the Supreme Magistrate, (as here the  
 King) by the advice of Archbishop Cranmer and the rest  
 of

(i) Letter (in the  
 body Table) p. 17

Sect. 1. *of his Counsell did, An. 1550. by a kind of Law put them downe de jure, 4. Ed. 6. Nov. 24. This alteration you have made to shift the scene a little, and carry this tumultuous breaking downe of Altars, which you here describe, from hence to Germany. For you perceive by this, that he relates in the first place, <sup>(k)</sup> to the reformation of Altars beyond the seas (because he speakes of Supreme Magistrates,) which the people began by way of fact, before the Magistrates established the same by way of Law. And this, you say, Luther complains of against Carlostadius, that he chose rather to hew downe, than dispute downe Altars. No question but the Angels which removed our Ladies chamber, from her house in Bethlem unto her Chappell at Loretto, assisted you in the performance of this miracle. It could not possibly bee the worke of a mortall man, to shift so suddenly a businesse of this weight, from England, to the parts beyond sea. <sup>(m)</sup> Nec vox hominum sonat. Happy man bee your dole, that are so highly in the favour of your friends and followers, that whatsoever you say unto them is received as Gospell. You had not else adventured on so fine a Legend, but that you can command beleefe, even from very Infidels. <sup>(n)</sup> Tam facilis in mendaciis fides, ut etiam crediderint alia monstrosa miracula. But tell mee betweene you and me, I will keepe your counsell; how can this businesse relate unto those of Germany? because, say you, hee speakes of Supreme Magistrates. Why man. Your owne <sup>(o)</sup> edition hath it Magistrate, not Magistrates; and will you flie off from your owne? Besides you tell us in the words immediately before, that in K. Edwards Liturgie of 1549. it is almost every where; but in that of 1552. it is no where called*

<sup>(k)</sup> pag. 186.

<sup>(m)</sup> Æneid l. 1.

<sup>(n)</sup> Minut. Felix.

<sup>(o)</sup> when the Supreme Magistrate, p. 17.

## (107)

called an *Altar*, but the *Lords boord*, Then you goe on, *Cap 4.* and aske, *why so?* and presently returne this answer, because the people being scandalized herewith in *Country Churches*, first it seemes beat them downe *de facto*; and then the *supreme Magistrate*, &c. Kind-hearted *Germanes*, that liking not of *Altars* in *K. Edwards Liturgie*, would beat them downe at home, in their owne Countries, because the people (which they never heard of) were scandalized herewith in *England*. Faith tell mee, doe you not thinke them very honest fellows, and that a dozen of *Grantham Ale* were well bestowed upon them, by the *Alderman* there, for doing such an excellent piece of service, to promote the cause? I need not tell you more of this trim invention, which made you falsifie the letter, with a long *Parenthesis*, as here the *King*, &c. to bring in this *Pagant*. Onely I advise you as a speciall friend, to take a care you see it entred in the next edition of the *Acts and Monuments*, which every time it comes into the world, growes bigger, by such hands as yours; and will, no doubt, in time grow great, and bee (P) *Livius ingens*.

(P) *Pellibus  
exiguus arda-  
tur Livius in-  
gens. Mart.*

Well then, the *Altars* in the Church of *England* being thus beaten downe by the *high-Germanes*, what did the *Englisb* doe themselves? No doubt but they did beat them downe too; and so they did: the one, in your imagination onely, that dainty forge of new devices; the other in very deed, *de facto*. And then the *King* came after with his *bottle and hagg*, to learne of such good teachers what hee was to doe in the case *de jure*. First beaten downe *de facto*, then put downe *de jure*: first by the people, after by the *King*; who as the *Doctor* told you in his *Coale from the Altar*,  
could

Sect. I. *could not but come too late to carry any stroke at all in so great businesse, which they had done before hee came. I warrant you, the King, being young, could not containe himselfe within doores, but must needs runne to see the sport, when hee heard them at it: and being come, thanked his good people for their paines, and so sent them home. But that your thoughts were taken up amongst the Germans, you should have told your storie thus: viz. That first the people beat downe some de facto, and then the King much taken with the example, put downe the rest de jure, and by publick order. Yet had you told it thus, the Doctor possibly might have questioned you for the relation: desiring you, as formerly, to tell where you find it: either that they were beaten downe, or beaten downe de facto by the common people. That they <sup>(9)</sup> were taken downe in the most part of the Churches of this Realme, the Kings letters tell us: but taking downe implies an orderly proceeding; beating downe, hath none. And the Kings letters say withall, that they were taken downe on good and godly considerations: which as the Doctor thinks, <sup>(1)</sup> implies some order and authority from them that had a power to doe it; some secret Order possibly from the Lord Protector, or those that after signed the letter, who meant to try this way how the thing would relish, before they would appeare in it, or bee seene to act it. Or put the case, some Bishops now, should on some grounds to them best knowne, give way unto the Clergie of their severall Diocesses, to place the Table Altar-wise; and then the King should signifie to the Bishop of *Lincoln*, that it was come unto his knowledge, that in many places of the Kingdom the holy Table was removed to the Altar place*

(9) Acts and  
Mon. part. 2.  
p. 699.

(1) Coal from the  
Altar. p. 41.



on certaine good and godly considerations: would this be an Argument unto future ages, that this was done *de facto* by the Countrie people? besides, why should you thinke the people in most places of the Realme, were scandalized with *altars* in the Countrie Churches; when in so many places of the Realme, they tooke up Armes, because the *Masse* was taken from them. Those enterprises which you speake of, of some certaine<sup>(1)</sup> *Z lots* in the beginning of K. Edwards, Qu. Maries. and Qu. Elizabeths reigne, which sometimes you call *good and godly considerations*, and sometimes the *irregular forwardnesse of the people*, were before any law established: and therefore of no kin to these. Things were now settled by a law, and by that law the *Altars* were to stand as before they did. Nor durst the people in the most part of the Churches of the Realme have taken downe the *Altars* then by law established, on any *private consideration* how good soever: therefore I should rather thinke that it was done in some places, and by authority from some Ordinaries, such whom the Lords found fittest for the alteration. You cavill with the Doctor, and reckon it<sup>(1)</sup> amongst his *fainings*, for telling you what *fine Doctrine this was for the common people*; viz. this your report of beating downe the *Altars* in the Countrey Churches: wherein hee *failes*, you say, because the *writer only mentioneth it as a matter of Fact*. But being it was such a *Fact*, as drew on the *law*, the *kind of law* you tell us of, which after put them downe *de jure*: think you to meet with no apt schollers, that can tell how to raise a *doctrine* out of the relation? “ Our Ancestours in K. Edwards dayes were zealous of the reformation, and beat downe those *idols*, and why should we betray

(1) I will give you a short taste of his saying and his failing. p. 2.

Sect. 1. "betray Gods cause, and suffer them to be advanced? Are you assured, that none amongst your *partizan*, will apply it so, and after vouch you for their *Author* As for the *Order of K. Edward*, which you have slighted with a *kind of law*, (as you did that in *Qu. Elizabeths Injunctions* with a kind of *somewhat*) you still stand to that, as being neither *Act of Parliament*, nor *Act of Councell*, but an *Act of the King sitting in Councell*. A most pretty quillet (".) Here is a subtilty indeed, a subtilty in Print, as they use to say. But take heed, *nihil odiosius est nimio acumine*. You should not spend too many of your nice distinctions upon Kings and Princes.

(u) page. 128.

Now for the *alteration* of the *Liturgie*, which did indeed draw with it a full and finall alteration in the thing now talked of: you take great paines to make it visible unto the world, that *Calvin* had no finger in it. It had beene happy for this Church, if hee and *Beza* could have kept themselves to their meditations, and not beene *curiosi in aliena republica*, as they were too much. You say of *Calvin* that he was a *Polypragmon* (2) and made his letters flie to all Princes in the world that did but looke towards a Reformation: and that no man (b) conceives him to be more pragmatically zealous than you doe, even in those Countries which cared least for him. If so, why take you up the Bucklers for him, or thinke hee might not stickle here, as in other places? The Doctor drew a story of it from his owne *Epistles*; which you indeavor to refell, by making *ante-dates*, or *false dates* unto all his letters, and unto most of all the rest, whom you there produce. As for example: The letter to my Lord *Protector*, you date *Octo. 22. 1546.* which was *ayere* before *K. Edward* came unto the

(a) pag. 144.

(b) pag. 145:

## (III)

*the Crowne* (<sup>a</sup>) as you say your selfe : what time hee **Cap. 4.**  
 neither was *Protestour*, nor was there any *English* <sup>(c)</sup> *lbid.*  
*turgy* to except against. Then that Archbishop *Cran-*  
*mer*, (<sup>d</sup>) did write for *Bucer* to come over, the 2. of Oct. <sup>(d)</sup> page. 144.  
*An. 1549.* when *Bucer* had beene here a long time be- <sup>(e)</sup> *Inter opus-*  
 fore, and being at *Canterbury*, writes (<sup>e</sup>) a letter to *P.* *cula Anglicana.*  
*Martyr*, dated the 20 day of *June* that yeere: and so you *na. pa. 550.*  
 make him come before he was sent for. So for the <sup>(f)</sup> *Epist. ad*  
 treatie with the *French*, whereof *Calvin* speaks (<sup>f</sup>) *Bucerum.*  
 you make that *March 24. 1549.* when *Bucer* had been <sup>(g)</sup> *pag. 143. (a*  
 here 10. moneths at least : and yet you date *Pet. Ale-* *marg.*  
*xanders* letter (<sup>g</sup>) on the same day also, writ by the ap- <sup>(h)</sup>  
 pointment of my Lord Archbishop to invite him hi- <sup>(h)</sup>  
 ther. And thus you toile and moile your selfe, (<sup>h</sup>) *pag-*  
*nantia secum, frontibus adversis componere;* to joyn such <sup>(h)</sup>  
 things together as are not competible. But all is well  
 enough so it please the people, and that you can set  
 out the Doctor like a *Iack of Lent*, for every boy to  
 sling his stick at. Therefore to set the matter right,  
 and let you see the Doctor is not so extreame ly igno-  
 rant in (<sup>i</sup>) *all the story of those times*, as you please to  
 make him: I will set down some *bounds* and *landmarks*  
 as it were for our direction in this search, such as by  
 no meanes can deceive us. Know then, that (<sup>k</sup>) on the  
 last of *Jan. 1547.* according to the accompt of those  
*ferraine States*, which doe begin the yeere at *Christ-*  
*masse*, *K. Edward* came unto the Crowne: that (<sup>l</sup>) in  
 the *Iuly* following hee set out his *Injunctions*, in the  
 which many things there are, that tend unto a Reforma-  
 tion of Religion : and that in the (<sup>m</sup>) *November* af-  
 ter, in the selfe same yeere, hee held his first Parlia-  
 ment, wherein the distribution of the Sacrament (<sup>n</sup>) *sub-*  
*utraque specie*, was by law established. *An. 1548.*  
*Feb.*

(i) See then how  
 well you lookt in  
 to the storie of  
 the time, p. 144.  
 (k) 1oh. Sio. p.  
 593.

(l) Imprinted  
 at London the  
 last day of Iuly.  
*An. 1547.*

(m) V. the Sta-  
 tutes of that  
 King.

(n) 1. Ed. 6. c. 1.

## Sect. 1.

(o) Acts and  
Mon. part. 2.  
p. 658.

(p) Ibid. 658.  
(q) Ibid. p. 659.  
660.

(r) Bucer in  
cript. Anglic.  
F. 190.

(t) 2. & 3. Ed. 6.  
Y. the Statutes.

(e) In script.  
Anglic. p. 191.

(u) 10. Stat.  
p. 596.

(x) Id. ibid.

(y) Id. 597.

(z) Id. p. 600.

(a) Id. p. 603.

(b) Id. p. 604.

(c) Id. p. 605.

(d) Id. p. 604.

Feb. 11. (°) an Order was sent forth by the Lords of the Councell for the abolishing of Images; March the 13. next following, the Order of administering the Communion, (P) agreed upon at Windsor, by the Prelates and other learned men, (q) was by the King confirmed, and recommended to the Bishops for the publick use. And on the 2. of Oct. the same yeere, did the Archbishop write to Bucer to come over hither. (r) *Veni igitur ad nos, & te operarium presta in messe Domini*, as the letter tell us. In the November of that yeere, beganne the second (s) Parliament of K. Edward, and held on till the 14. of March next after, falling in An. 1549. in the same accompt; in which the first Liturgie was confirmed and ratified. The tenth day after that, March 24. Pet. Alexander, Secretarie to the Archbishop, writes againe to Bucer (t) with a *Veni igitur quam citissime poteris*: and the Iune after that wee finde him here at Canterbury, from whence he writ to Pet. Martyr, as before was said. (u) Apr. 6. Proclamation was made for putting downe the Masse throughout the Realme: (x) the Iuly following, those of Devonshire and Cornwall rose up in Armes, desiring to have their old religion restore againe; and (y) on the 8. of August next, (the Kingdome being thus embroyled) the French Ambassadour made defiance to the King of England. (z) The 14. of Oct. after, the Duke of Somerset was committed to the Tower, and (a) thence released Febr. 6. 1550. and on the 8. of Aprill next, (being before discharged of the Prosecution, (was sworne (b) Privy Counsellour. Meane time, (c) on Jan. 22. Commissioners were sent to treat of a peace with France, which was (d) proclaimed the last of March next after following. An. 1551. Iannar. 30.

Mart.

## (813)

*Mart.* (c) *Bucer* died. The 16. (f) *Oct.* after, the Duke of *Somerset* was committed to the Tower, and on the first (b) of *December* following condemned to death. *Ann.* 1552. (h) *Jan.* 22. the Duke of *Somerset* was beheaded; and on the morrow (i) next began the Parliament 5. & 6. of *Edw.* 6. in which the second *Liturgy* was confirmed. This said, we shall be sure to find how matters went; and how farre you have lost your selfe by your too much quarrelling.

The Doctor thus beginneth, (k) "It seemes that *Bucer* had informed *Calvin* of the condition of this Church, and the publicke *Liturgie* thereof, and thereupon, hee wrote to the Duke of *Somerset*, who was then Protector. For thus he signifieth to *Bucer*, (l) *Dominum Protectorem, ut volebas, conatus sum bortari, ut flagitabat præsens rerum status, &c.* and then adviſeth *Bucer* to be instant with him, *ut ritus qui superstitionis aliqui dædolent, tollantur è medio*, that all such rites as favoured of superstition should be took away. And how farre that might reach, you can tell your selfe, knowing the humour of the man, as it seemes you doe, reckoning him for a *Polypragmon*, as before is said. Nay he went somewhat further yet, bidding him, (m) as you note your selfe, to take heed of his old fault, (for fault he thought it) which was to runne a moderate course in his Reformatiōs, *mediis consiliis vel auctorem esse, vel approbatorem*. Now *Pet. Alexanders* letter for calling in of *Bucer*, beares date in *March*, 1549. and *Bucer* was at *Canterbury* the *June* next following: the first thing that hee did at his comming hither, as hee saith himselfe, being to make himselfe acquainted with the *English Liturgie*. (n) *Cum prius in hoc regnum venissem, &c. librum illum sa-*

## Cap. 4.

(c) In a post-  
script ad cen-  
suram, ep. 303:  
(f) *Ioh. Stow.*

p. 605.

(g) *Id.* p. 606.

(h) *Ioh. Stow*

p. 607.

and *Brookett*,  
*Somerset.*

(i) *Vide Stat.* 5  
& 6. *Edw.* 6.

(k) *Coal from*  
*the Altar*, p. 39.

(l) *Epist. ad*  
*Bucerum.*

p. 81.

(m) page. 144.

(n) In præfati-  
one ad censu-  
ram.



Sect. 1. *crorum, per interpretem, quantum potui, cognovi diligenter*, as hee relates it to the Archbishop. Of his hee gave account to *Calvin*; and as it seemes (*Dominum Protectorem, ut volebas, &c.*) desired some letter from him to my Lord *Protector*. Not as (o) you dreame, before his comming over hither, and before the *Liturgie* was published; though possibly before hee had beene seene of the Duke of *Somerset* (the hurly-burlies of those times considered.) For *Calvin* tels you in that letter, *tumultus jam intus sedatos esse confido*, that hee now hoped, that all the tumults and commotions within the Realme were composed and pacified; and also that there was a rumour of a truce with *France*. So that this letter must needs bee dated about the Autumne after *Bucers* comming hither: the *Rebells* not being fully crushed till the end of *August*; and nothing, but the newes of our *peace* within, drawing the *French* men to assent to a truce abroad.

Then for his letter to the *Protector*, which is herein mentioned, cleerely it is the letter printed, which beares not date two yeeres before, (P) as you with ignorance and confidence enough, have beene pleased to say. For you may finde the date hereof by a better *character*, being the same with that to *Bucer*. For (i) hee takes notice in that letter, of those *Com-motions, ingentes illa turba*, which had hapned here, *ab aliquo tempore*, not long before: as also that the alteration of religion was, in part, the cause thereof *quos ex parte mutatio in religionis causa concitabat*, as himselfe there tels you. So that this letter must bee written halfe a yeere at least, after the *Liturgie* established

(o) Hee desired  
Calvin to write  
by him to the  
Protector, &c.  
P. 144.

(p) Not the letter  
printed, bearing  
date two  
yeeres before.  
P. 144.

(q) I pi. ad  
Protect. Angl.  
P. 66.

blissed by Act of Parliament, and not (\*) *threeeeres* before, as you ridiculously compute it. As for the substance of that letter, hee there excepteth against *Commemoration of the dead* (which he acknowledgeth however to bee very ancient, as also against *Chrisme*, and *extreme unction*; which last (*unctionis ceremonia*) you have most childishly translated (°) oyle in Baptisme. Which said, he wisheth *illa omnia abscindi semel*, that all these ceremonies should bee abrogated; and that withall hee should goe forwards to reforme the Church (°) without feare or wit, without regard of *peace* at home, or *correspondency* abroad! Such considerations being onely to bee had in *civill matters*. but not in matters of the Church, *in quo nihil non ad Dei verbum exigi fas est*, wherein not any thing is to bee exacted, which is not warranted by the Word; and in the managing whereof there is not any thing more distastefull in the eyes of God than (°) worldly wisdome, *ut vel moderemur, vel rescindamus, &c.* either in moderating, cutting off, or going backward, but meerely as wee are directed by his will revealed. Nor were these three, and that about Impropriations, the onely things on which he toucheth, as you please to say. He toucheth also there on the booke of (°) *Honimilies*, which very faintly hee permits for a season onely, but not allowes of; and thereby gave the hint to others, who ever since almost have declaimed against them. And if you thinke that *Calvin* never after medled with the *Duke*, about this businesse, of the *Orders* of the Church of *England*; you are exceeding much mistaken. For whatsoever (°) *crush* hee had, he lost but litle of his power, though hee lost his Office: and *Calvin* still addressed himselfe unto him for the

## Cap. 4.

(°) it must bee  
full 3. ) eeres be.  
fore, &c. p. 145

(f) *Chrism.* oyle  
in Baptisme, and  
commemoration  
of the dead.  
pag. 146.

(c) *Quia nem-*  
*pe veniti sunt,*  
*ut majorem um-*  
*matorem*  
*non possunt prae-*  
*ferunt ubi vi-*  
*cinorum ratio*  
*habenda est.*  
pag. 70.

(m) *Idem ibid.*  
pag. 70.

(x) *Quoniam*  
*vercor ne pau-*  
*ce extent in*  
*regno vive*  
*conclusiones ma-*  
*jor pars autem*  
*in recitationis*  
*modum recur-*  
*rat p. 68.*

(y) *Rufus* the  
lord protector,  
had the crush  
a were and a  
halse before.  
p. 147.

## Sect. 1.

Advancement of the worke. Looke in his letter unto  
 (2) *Bullinger*, dated *Apr. 10. 1551.* which was not  
 quite a yeere before the Liturgie was altered, and he  
 will tell you what hee did: (2) I writ, saith hee, to the  
 most illustrious D. of *Somerset* to this effect, that there  
 was no hope but that the Papists would grow inso-  
 lenter every day than others, *nisi mature compositum*  
*esset dissilium de ceremoniis*, unless the difference were  
 composed about the ceremonies. Composed, and  
 how? not by reducing the opponents to conformity,  
 but by incouraging them rather in their opposition:  
 especially by supporting *Hooper* then Bp. of *Gloucester*,  
 the principall leader of that faction, and very zealous  
 (amongst other things) against the *Altars* yet re-  
 maining, as before I shewed. For so it followeth in  
 that letter, *hortatus ergo sum hominem, ut Hoppero*  
*manum porrigeret*; which it seemes was done, as he  
 propounded. For in another unto *Bullinger* dated the  
 29. of *August* following, hee certifieth to him (2) that  
*Hooper was restored to his Bishopricke*. Now this being  
 but the yeere before the alteration of the *Liturgie*,  
*Calvin* being so intent against the Orders of this  
 Church, the Duke so forwards to comply with him;  
 and *Hooper* who had no lesse interest in *Dudley* of *Nor-*  
*thumberland*, than *Calvin* with the Duke of *Somerset*,  
 (whereof consult your author, the *Acts* and *Mon.*  
*par. 3. p. 147.*) being so eager on the chase: it is not to  
 bee doubted but the businesse went forwards, though  
 the Duke went backwards. In the relating of  
 which storie you fluster up and downe, and have  
 no consistency. You tell us pag. 147. that in the first  
 sitting of that Parliament wherein the second *Litur-*  
*gie was confirmed, he was attainted and condemned, and*  
*presently*

(2) *Interes*  
*scripsi ad illu-*  
*trissimum Du-*  
*cem Somerse-*  
*ti. p. 98.*

(2) *Certum est*  
*D. Hopperum*  
*episcopatum suum*  
*restitutum esse*  
*pag. 103.*

presently executed : whereas indeed hee was attain-  
 ted almost two months, and executed just a day, be-  
 fore that sitting. You tell us, pag. 149. that hee was Cap. 4.  
*a condemned Prisoner, looking every day for the stroke  
 of the Axe, when the booke was passing the Committies*  
 (if at all any such *Committle* ever was about that  
 Booke, which I somewhat question :) whereas the  
 Axe had done, and the stroke was past, before the  
 Session, or first meeting. Finally, whereas, in many  
 places of the *Bishops* letter, you call the second *Litur-  
 gie*, the *Liturgie of the yeere 1552.* as indeed it was :  
 you tell us here, pag. 148. of a certaine Letter which  
 was *delivered to the Duke from Calvin, An. 1551.* (as  
 most true it is, that such a letter was about that time de-  
 livered to him) *the Liturgie being then newly altered.*  
 And so by that account, the *Liturgie* was altered, when  
 as the Duke of *Somerfet* was neither attained, con-  
 demned, or executed, as before you said. *Is this your  
 looking unto the storie of the times*, which you so  
 much bragge of? But as before I told you, however  
 the Duke went backward, the worke went forwards;  
 the *partee* being growne so well compacted, that it  
 could goe alone, without any leader : especially *Duke  
 Dudley* who then ruled the roost, having a great opini-  
 on of Bishop *Hooper* ; who being no friend unto the  
*Altars* of the Church himselfe, might easily induce  
 his Patron to promote the cause.

Next for his tampering with the King and Arch-  
 bishop *Craumer*, wee have good warrant from his  
 Letters. In that unto *Farellus* Anno 1551. hee tels you  
 of a Letter sent by him to the King by Master *Nicolas*,  
 (*one of his tel-tales* <sup>(b)</sup> as you call him ; ) and of the <sup>(b)</sup> pag. 148.  
 welcome it found both with the King, and with his

Sect. I. Councell : as also that he was advised by my Lord of *Canterbury* to write more frequently unto the King, than hee had done formerly. Not about *restitution of Impropriations*, that's but your device ; the Archbishop sent him no such message , unlesse you finde it in your dreames. *Calvin* had other things to aime at, although hee tooke that also as it came in his way.

(c) Vide Epist. illam ad Farelum, p. 384. (c) *In statu Regni multa adhuc desiderantur* ; many things were amisse that needed reformation. That was more like to be the Argument of his adresses to the King. If you will please to take his word, himselfe shall tell you in his aforesaid Letter unto *Bullinger*, that he had writ both to the King and to the Councell (and so had *Bullinger* it seemes.) What was the purpose of those letters ? (d) *ut eos incitemus ad pergendum*, to set them forwards on the worke which was then in hand : writing withall unto the Duke of *Somerſet*, to countenance *Hooper* in his opposition to the *publick orders* then established. Your selfe have told us of him, that he was (e) a *Polzpragmon*, making his letters flie to all the Princes of the world, that did but looke towards a reformation : If to all Princes, then no question but to our King also amongst the rest ; and what a kinde of reformation *Calvin* aimed at, you know well enough. Then for his practising with the Archbishop ; the Doctor tels you (f) that " he had written to him. An. 1551 " being the yeere before the *Liturgie* was altered, complaining in the same, that in the service of this Church " there was remaining a whole masse of Popery, *quæ non obſcuret modo*, &c. which did not only blemish, but " even overwelme Gods holy worship. This letter being placed betweene two others dated the same yeere, induced the Doctor to beleieve, that it was dated that

(c) Vide Epist. illam ad Farelum, p. 384.

(d) I pist ad Bulling p. 98.

(e) P<sup>ag</sup> 144.

(f) Ecce from the Altar, p. 39.



that yeere also: and this you challenge as <sup>(g)</sup> a childish **Cap. 4.**  
~~anderroneous Criticisme~~; but bring no better of your own. Onely you would faine have it dated before this yeere, and if it might bee, *two yeeres* sooner: because he tels the Archbishop there, of *Chanting vespers* here in *England*, in an unknowne tongue; which was, you say, inhibited by Parliament <sup>(h)</sup> *full two yeeres before the altering of the Liturgie*. But if you marke it well, this will little helpe you. <sup>(i)</sup> *Some Minister of Calvins* (perhaps his *Tel-tale Monsieur Nicolas*) had from *Cambridge* certified him, how things went in *England*: particularly how ill the Church was provided for, and what great spoyle was made of the means and maintenance thereto belonging. But more especially that those great men, who held *Abby-lands*, and consequently were to pay some *pensions* to the *Monks* surviving, did put them into benefices and *cure of soules*, who had nor minde nor meaning to discharge that dutie, *ut pensione iis persolvenda se liberarent*, onely to ease themselves of paying the *Pensions*. This being certified to *Calvin*, by a letter dated on *Whitsunday*, An. 1550. in his next missive to the Archbishop, <sup>(k)</sup> hee complaines of both: First, that the Church was so exposed to open *Port-sale* (*quod praeda sunt expositi Ecclesiae redditus*.) And secondly, *quod ex publico Ecclesiae proventu aluntur otiosi ventres, &c.* that the revenue of the Church should bee bestowed upon those *idle bellies* (and so you know they called the *Monks*) which in an unknowne tongue chanted out the *Vespers*. If this suffice not for the date, than bee pleased to know, that *Calvin* in that letter relates to somewhat that had beene done by the Archbishop in the *Reforming* of this

<sup>(g)</sup> And if wee give it a date from the Printers placing of the letter, which is your child'sh and erronous criticism. p. 143.  
<sup>(h)</sup> pag. 148.  
<sup>(i)</sup> Epist. ad Calvin. p. 97.

<sup>(j)</sup> Epist. ad Cranm. p. 101.

## Sect. I.

this Church for three yeeres before. *Atque utinam te duce aliquanto longius jam ante triennium progressi forent*; which (saith hee) had they done, there had not beene such superstitions left, as hee there complaines of. Now the first *Reformation* made by the Archbishops means, was the *Communion-booke* set out 1548. for the receiving of the *Sacrament*, *sub utraque specie*. To which if you will adde those three yeeres which are there remembred; you must needs date this letter as the Doctor doth, *An. 1551.* (1) not one minute sooner, how much before soever you desire to have it. The Doctor hereupon concludes, as before he did, "that leaving the word *Altar* out of the *Common-prayer-booke* last established, and other *alterations* which were therein made, grew not from any (2) scandall taken at the *Altars* by the Countrey people, but a dislike that *Calvin* had conceived against the *Liturgie*, as before was said. Of any hand that *Martin Bucer* had therein, more than that hee had signified unto *Calvin*, the quality and condition of this Church. and of the *Liturgie* thereof, the said Doctor saith not; and this not absolutely neither, but with a *sic videtur*, (3) that so it seemed. Yet you cry out, without a cause, (4) that it was the *King*, the *Lords*, and the *State*, rather than any incitement of *Martin Bucer*, that made this alteration in the *Liturgie*, in the point of *Altars*. An alteration there was made by the *King* and *State*, though not by the incitement of *Martin Bucer*, but of *Calvin* rather, that *Polypragmon*, as you call him. For where you hope to shift it off from him, by telling us that hee was a poore *Minister* at the foot of the *Alpes*, and died, in bookes, and all, worth very neere 40. pounds sterling: thats the worst pranke

(1) But the Date  
seems to be  
much before An-  
no 1551. which  
is D. con's conje-  
cture. p. 148.

(2) See p. 40.

(3) Ibid. p. 39.  
(4) p. 145.

pranke of all the rest. I hope your friend *John Cotton* Cap. 4.<sup>7</sup> was not very rich, perhaps not richer than *John Calvin*; and yet of power enough to disturbe the Church. For, that the Alteration of *K. Edwards* Liturgie proceeded rather of some motious from without, than any great dislike at home; the Doctor was induced to beleeve, the rather, because the King (°) had formerly affirmed in his Answer to the *Devonshire* men, that the *(o) Earl, p. 40.* *Lords Supper*, as it was then administred, was brought even to the very use as Christ left it, as the Apostles used it, and as the holy Fathers delivered it. *Acts and Monuments, part 2. pag. 667.* And secondly, because he had observed, that in the Act of Parliament, by which that *Liturgie* of 1549. was called in, the booke of *Common prayer* (so called in) was affirmed to be agreeable to *Gods Word, and the Primitive Church. 5. & 6. Ed. 6. ca. 1.* Vn- to the first of these, you promise such an Answer, (r) *an Answer set downe in such Capitall letters, that hee (p) pag. 150:* *that runnes may reade.* And this, no doubt you mean to doe, onely in favour to the Doctor, who being but a *blinker*, as you please to call him, would hardly see your Answer in a lesser *charakter* than a Capitall letter. But first, because wee know your tricks, wee will set downe *interminis* (as the storie tels it) what was *demande*d by the *Rebells*, and what was *answred* by the *King*: and after looke upon the *glosse* which you make of both, that we may see which of them you report most falsely, and what you gather from the same.

The Rebels they demanded thus:

(q) "Forasmuch as wee constantly beleeve, that *(q) Acts and Mon. part. 2. p. 666.*  
 "after the *Priest* hath spoken the words of consecra-  
 "tion, being at *Masse*, there celebrating and conse-  
 "crating the same; there is very really the body and  
 "bloud

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“ bloud of our Saviour *Iesus Christ*, God and man ;  
 “ and that no substance of bread and wine remaineth  
 “ after, but the very selfe same body that was borne  
 “ of the *Virgin Mary*, and was given upon the *Crosse*  
 “ for our Redemption; therefore wee will have  
 “ *Masse celebrated as it was in times past*, without  
 “ any man communicating with the *Priests*, so far  
 “ much as many rudely presuming unworthily to re-  
 “ ceive the same, put no difference between the *Lords*  
 “ *body*, and other kinde of meat; some saying that it  
 “ is bread both before and after; some saying that it  
 “ is profitable to no man except hee receive it, with  
 “ many other abused termes.

Now to this Article of theirs, the King thus  
 replied :

(of Acts and  
 Mon. part. 2.  
 p. 667.

(r) “ For the *Masse*, I assure you no small studie  
 “ nor travell hath beene spent, by all the learned *Cler-*  
 “ *gie* therein, and to avoid all contention, *it is brought*  
 “ *even to the very use as Christ left it, as the Apostles*  
 “ *used it, as the holy Fathers delivered it*, indeed some-  
 “ what altered from that the *Popes* of *Rome* for their  
 “ *lucre* brought it to. And although yee may heare the  
 “ contrary from some *Popish* evill men, yet Our Maje-  
 “ sty, which for Our Honour may not bee blemished  
 “ and stained, assureth you, that they deceive, abuse  
 “ you, and blow these opinions into your heads, to fi-  
 “ nish their owne purposes.

This is the *plaine song*, as it passed betweene the  
*Rebells* and the *King*. And now I will set downe your  
 descant on it, in your own words *verbatim*, not a tittle  
 altered, that all which *runne may reade*, and see how  
 shamefully you abuse your owne dearest Author.

(of Ag. 1501) (r) The *Rebells*, in their third Article, (set on by the  
*Popish*

Popish Priests) doe petition for their *Masse* (that is, that which wee call *the Canon of the Masse*) and words of consecration, as they had it before, and that the Priests might celebrate it alone, without the communicating of the people. To this the King answers, That for the *Canon of the Masse* and words of Consecration, (which is nothing altered in the second *Liturgie*) they are such as were used by Christ, the Apostles, and the ancient Fathers: that is, They are the very words of the *Institution*. But for the second part of their demand, which was for the sacrifice of the *Masse*, or the Priests eating alone, they must excuse him: For this the Popes of Rome for their lucre added to it. So there is, say you, a cleare Answer to both parts of the Article. A very cleare answer, if you mark it well. The Rebels make demand of the whole *Masse, modo & forma*, as before it had been celebrated: you make them speake onely of the *Canon of the Masse*, and words of Consecration. The King, in his reply, makes answer to the whole *Masse*, as it was commonly then called, the whole forme and order of the *Communion* in the publick *Liturgie*; that it was brought even to the very use as Christ left it, the Apostles used it, and the holy Fathers delivered it: you make him answer onely of the *Canon*, and words of *Institution*, as if that were all. This is not to report an answer, but to make an answer; and draw that commendation to a part of the common *Liturgie*, which was intended of the whole. And yet your Inference is farre worse than your Report: For you have made the King to say, that they should have a *Table*, and a *Communion*, and the words of Consecration, as they were used by Christ, the Apostles, and the ancient Fathers: but they should have no *Altar*, nor sacrifice, for these the Popes of Rome,

for



Se<sup>ct.</sup> 1. *for their lucre had added to the Institution.* Of all which, not one word in all your Author. This, were there nothing else, would set you forth for what you are; a man that cares not what you say, or whom you falsifie, so you may run away from the present danger, though afterwards it overtakes you, and fals farre heavier on you than before it did.

Next, let us see what you reply to that which concerns the *Parliament*, and the opinion which it had of the former *Liturgie*, as both agreeable to *Gods Word*, and the *Primitive Church*. And first you charge the Doctor with borrowing (1) that passage from father *Parsons three Conversions*. Whether it bee in father *Parsons*, the Doctor knowes not. But whether it bee or not, that comes all to one, as long as it is so delivered in the *Act of Parliament*. Then for the *Act* it selfe, (u) you answer, that whereas some *sensuall persons, and refractorie Papiists*, had forborne to repaire to the *Parish-Churches upon the establishment of the English Service*, the *Parliament doth in the Preamble tell the offenders against this new law*, that prayers in the mother-tongue is no invention of theirs, as the Priests would make them beleewe, but the doctrine of the Word of God, and the practice of the *Primitive Church*: meddling no farther with the *Liturgie in this part of the Act*, than as it was a service in the mother-tongue, and no more than so. I have been told, it was a saying of my Lord Chancellour *Egerton*, that *D<sup>r</sup>. Day*, once Dean of *Windsor*, had the most excellent arts of *creeping out of the Law*, of any man whose name was ever brought in *Chancery*. That Doctor, and this Minister, are much of the same quality; our Minister being as expert in *creeping out of an authority*, as ever was that *D<sup>r</sup>*, in *creeping*

out

out of the law. But yet hee creepes not so away, but a man may catch him: and catch him sure wee will for all his cunning. For if wee looke into the Act of Parliament, wee shall easily finde, that not the language onely, but the order, forme, and fabrick of the divine Service before established, is said to bee agreeable to the Word of God, and the Primitive Church, which I desire you to observe, as it is here presented (\*) to you. Whereas (saith the Act) there hath beene a very godly order set forth by authority of Parliament, for Common prayer and administration of the Sacraments to be used in the mother tongue, within this Church of England, agreeable unto the Word of God, and the Primitive Church, very comfortable to all good people, desiring to live in Christian Conversation, and most profitable to the estate of this Realme, &c. What thinke you, on your second thoughts, is that so much commended by the Parliament? either the very Order it selfe, of Common prayer and administration of the Sacraments, or the being of it in the English tongue. It could not be the being of it in the English tongue. For then the Romish Missall, had it beene translated word for word, without more alteration than the language onely, might have beene also said to bee agreeable to the Word of God, and the Primitive Church; which I am sure you will not say. And therefore it must be the whole forme and order, that godly order, as they call it, of Common prayer and administration of the Sacraments, to be used in the English tongue (take them both together) which they so commended. Compare this testimony of the Parliament with that before given of it by the King; and see if they affirme it of the language, or of the order of the service. The King

(\*) 5. & 6. Ed.  
6. cap. 1.

Sect. 1. King affirmed that it was *brought unto that use as Christ left it, the Apostles used it, and the holy Fathers delivered it*: the Parliament, that it was agreeable to the Word of God (including *Christ and the Apostles*) and to the *Primitive Church*, including the *holy Fathers*. Nor did the Parliament alone vouchsafe this testimonie of the first Liturgie. Archbishop *Bancroft* speaking of it in his (y) Sermon preached at *S. Pauls Crosse*, An. 1588. affirms that it was published first *with such approbation, as that it was accounted the worke of God*. Besides, *John Fox*, (z) whose testimonie I am sure you will not refuse, (though you corrupt him too if hee come in your way) hath told us of the Compilers "of that Liturgie, first that they were commanded by "the King to have as well an eye and respect unto the "most sincere and pure Christian religion, taught by "the holy Scriptures, as also to the usages of the "Primitive Church, and to draw up one convenient "and meet order, rite and fashion of *Common prayer*, "and *Administration of the Sacraments*, to be had and "used within the Realme of *England*, and the Dominions of the same. And then hee addes *de proprio*, "as his own opinion, that *through the ayd of the holy Ghost*, and with one uniforme agreement, they did "conclude, set forth, and deliver to the King a booke "in *English*, entituled, *A booke of the Common prayer, &c.* This as it shewes his judgement of the aforesaid Liturgie, so doth it very fully explaine the meaning of the *Act of Parliament*; and that it did not, as you say, relate unto the language onely, but the whole order, rite, and fashion, of the *Common prayer booke*.

Thus have wee seene the alteration of the *Liturgie*; and

(y) page. 53.

(z) *Acts and Mon.* part. 2. p. 660.

and by that alteration, a change of *Altars* into *Tables*, Cap. 4.

for the holy Sacrament. The next inquiry to be made, is, how the *Table* stood, and how they called it; and that as well upon the taking down of *Altars*, An. 1550. in some places, by the Kings owne Order; as on the generall removall of them, by the second *Liturgie*.

First for the *placing* of the *Table*, your owne Author

tels you, (a) that on occasion "of taking downe the

"*Altars*, here arose a great diversity about the

"forme of the *Lords board*: some using it after the

"forme of a *Table*, and some of an *Altar*. But finally

"it was so ordered by the Bishop of *London* (*Kidley*)

"that hee appointed the forme of a *right Table*, to be

"used in all his Diocesse: himsele encouraging them

"unto it, by breaking downe the wall standing then

"by the *high Altar* side, in the Cathedrall of *S. Paul*.

But that it was so ordered *in all other Dioceses*, the

Doctor findes not any where, but in the *new Edition*

of the Bishops letter, which you have falsified of pur-

pose to make it say so, as before was noted. Nor

did the *old Edition* say, that they the *other Dioceses*,

agreed at all upon the *forme and fashion* of their *Tables*;

though they agreed, as you would have it, on

the thing it selfe. And therefore you have now put in

these words, *so soone*, which tells another tale, than

before was told: as if *all Dioceses* having agreed as

well as *London*, on receiving *Tables*, did agree too,

but not *so soone* upon the *fashion* of their *Tables*. For

that it was not thus in all other places, your owne

*Miles Huggard* tels (b) you; and to him I send you

to observe it. But *this diversity*, (c) say you, was *set-*

*led by the Rubrick, confirmed by law*. What universally?

There is no question but you meane it; or to what

purpose

(a) AAs and  
Mon. part. 2.  
p. 700.

(b) pag. 48. of  
the holy Table.  
(c) ibid. p. 48.

- Sect. 1. purpose do you say so? Yet in another place you tell us, that notwithstanding the said *Rubrick*, the *Tables* stood like *Altars* in *Cathedrall Churches*; in some of them at least, which had no priviledge, I am sure, more than others had. For thus say you, (d) *In some of the Cathedrals, where the steps were not transposed in tertio of the Queene, and the wall on the back-side of the Altar untaken downe, the Table might stand all along, as the Altar did.* If it did stand in some, it might stand in all; and if in the *Cathedralls*, then also in *Parochiall Churches*; unlesse you shew us by what means they procured that *might*, which could not bee attained unto by any others. Wee finde it also in the letter (e) that onely *to make use of their covers, fronts, and other ornaments*, the *Tables might be placed in some of the Chappels, and Cathedrals, of the same length and fashion that the Altars were of*: Why might not then the same bee done in the *Parish-Churches* which were provided at that time, of *covers, fronts, and other ornaments* of that nature. (f) Your selfe concludes it for a foolish *dream*, that the *State should cast away those rich furnitures* of the *Chappell*, provided for the former *Altars*; and sure it is as much a *dream* that they should cast away their *ornaments* of the selfe same nature out of *Country Churches*. And this I am the rather induced to thinke, because that in the Statute (g) 1. Eliz. 6. 2. 1 Elizab. (8) wherein the *Common-prayer booke* now in force, was confirmed and ratified, it was enacted, "That  
 "all such *ornaments* of the Church shall bee retained,  
 "and bee in use, as was in the Church of England by  
 "the authority of Parliament, in the 2. of King Edw. 6.  
 "untill other order should therein bee taken by the  
 "authority of the Queene, &c. Which makes it plaine  
 in

(d) pag. 183.

(e) Eccl from  
the Altar, p. 72.(f) pag. 38. of  
the holy table.

(g) 1. Eliz. 6. 2.



in my opinion, that in the latter end of King *Edm.* the sixt, there had beene nothing altered in the point of the Churches *Ornaments*, nor consequently in the plaing of the *holy Table*.

Then for the *name*, it seemes they stood as little upon that, as upon the former. When the old *Altars* stood, they called them *Tables*; and when the *Tables* were set up, they called them *Altars*. Your Author <sup>(h)</sup> could have told you "at the first, that the *booke of* <sup>(h) *Acts and Mon. part. 2.* p. 700.</sup> *Common prayer* calleth the thing whereupon the "Lords Supper is ministred, indifferently a *Table*, an "Altar, or the *Lords boord*, without prescription of any forme thereof, either of a *Table*, or of an *Altar*. "For as it calleth it an *Altar*, whereupon the Lords "Supper is ministred, a *Table* and the *Lords boord*; so it "calleth the *Table*, where the holy Communion is distributed with laud and thanksgiving unto the Lord, "an *Altar*; for that there is offered the same sacrifice "of praise and thanksgiving. So when the *Liturgie* was altered, and the word *Altar* quite left out; they spared not, as occasion was, to call the *holy table* by the name of *Altar*. The blessed Sacrament it selfe, they thought no sacriledge to intitle by the name of *Sacrament of the Altar*: so did the *Martyrs*, some of them, in *Qu. Maries* time; and the whole body of the State, in Parliament, 1. *Eliz.* as was shewed before. Old Father *Latimer* speakes positively, *that it may be called an Altar*; though you, in the repearing of his words, have slipped aside that passage, and made him call the common calling of it so, <sup>(i)</sup> upon the *Doctors*, <sup>(i) *Holy table,* p. 97.</sup> *who might bee mistaken*. Yea and *John Fox* himselfe <sup>(k) *Acts and Mon. part. 2.* p. 700.</sup> hath told you <sup>(k)</sup> in a marginall note, *The Table, how it may be called an Altar, and in what respect*. The

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*Rubrick* was no other then, than wee finde it now : and yet we doe not finde, that any thought themselves so tyed to the words thereof, as to use no other. Yet this is pressed upon the *Vicar*. *The Church in her Liturgie and Canons calling the same a Table onely, doe not you call it an Altar*, (l) so the old edition : *doe not you now, under the reformation, call it an Altar* : (m) so saith the new. Under the Reformation ? and why so ? Onely to make poore men beleeve, that *Altars*, and the *Reformation*, cannot stand together. But you are out in that, as in all the rest. The writer of the letter cannot but acknowledge, (n) that the *Altars doe stand still in the Lutherane Churches; and that the Apologie for the Augustane Confession doth allow it* : the Doctors and Divines whereof, he doth acknowledge also to bee (o) *sound Protestants, although they suffer Altars to stand*. And in those other Churches of the *Reformation*, some of the chiefe Divines are farre more moderate in this point, than ye wish they were. *Oecolampadius* (p) doth allow the *Eucharist to be called the Sacrament of the Altar* : affirming also, that for peace sake they would not abhor from the title of sacrifice, if there were no deceit closely carryed under it : and that there is no harme, in calling the *Lords Table* by the name of *Altar*. *Zanchie* (q) more fully, *Quod neque Christus, neque Apostoli prohibuerunt altaria, aut mandarunt quod mensis ligneis utantur* ; That neither *Christ* nor his *Apostles* have prohibited *Altars*, or enjoined wooden *Tables* ; and therefore that it is to be accounted a matter of indifferencie, whether we use an *Altar* of stone, or a *table* of wood, *modo absit superstitio*, so that no superstition be conceived of either. Nay *Beza*, though more zealous than the other two, deni-

(l) *Ceal*, p. 74.  
(m) *Holy table*,  
p. 17.

(n) *Ibid*. p. 16.

(o) *Ibid*. p. 18.

(p) *Admittimus*  
Eccl. Epistola  
ad Barthol.  
Haider.

(q) *De cultu*  
*Dei* exten. l. 1.

denieth not but that the Supper of the Lord may well enough bee celebrated upon an *Altar*; *Sed non repugno quin cæna Domini in Altari celebrari possit*: which words you give us in your margin, p. 146. but dare not *English* them for feare to offend weake brethren. So they determine of the point; not doubting, as it seemes, but that it might bee lawfull *now*, *under the Reformation*, to call the holy *Table* by the name of *Altar*: and which makes more against your meaning, to use an *Altar* also in the ministration. Which said, I bid adieu to *England*, and the practice here; meaning to looke abroad into forraine parts in the rest that followeth; where wee will labour to finde out what was the ancient doctrine in the Church of God, concerning *Sacrifices*, *Priests*, and *Altars*; and what the usage in this point of *placing* the *Communion table*. Yet so that wee will cast an eye, sometimes, and as occasion is, on our owne deare Mother, the Church of *England*, that we may see how neere she comes both in her *doctrine*, and her *practice*, to the *ancient Pat-ternes*. And we will see withall, what you have to say; and what it is whereof you purpose to arraigne the poore man you wot of, in all those particulars.



1

## SECTION II.

## CHAP. V.

What was the ancient Doctrine of the Church concerning *Sacrifices, Priests and Altars*: and what the Doctrine of this Church in those particulars.

*That Sacrifices, Priests, and Altars, were from the beginning, by the light of nature, and that not onely amongst the Patriarchs, but amongst the Gentiles. That in the Christian Church there is a Sacrifice, Priests, and Altars, and these both instituted and expressed in the holy Gospell. The like delivered by Dionysius, Ignatius, Iustin Martyr, and in the Canons of the Apostles. As also by Tertullian, Irenaeus, Origen, and S. Cyprian. How the Apologeticks of those times are to be interpreted, in their denial of Altars in the Christian Church. Minutius Faelix falsified by the Minister of Linc. What were the Sacrifices which the said Apologeticks did deny to be in the Church of Christ. The difference betweene mysticall and spirituall Sacrifices. S. Ambrose falsified by the Minister of Linc. in the point of Sacrifice. The Doctrine of the Sacrifice delivered by Eusebius : The Do-*  
*ctrine*

*Doctrine of the following Fathers, of Sacrifices, Priests, and Altars: What is the Doctrine of this Church, teaching the Priesthood and the Sacrifice. The judgement in these points, and in that of Altars, of B. Andrewes, K. James, B. Montague, and B. Morton.* Cap. 5.



T is the observation of *Eusebius*<sup>a</sup>, that the Fathers which preceded *Moses*, and were quite ignorant of his Law, disposed their wayes according to a voluntary kinde of pietie; *ὥς μὲν τῷ κατὰ τὴν φύσιν κεκοσμημένοι* framing their lives and actions according to the law of Nature, which words relate not onely unto their morall conversation, as good men, but to their carriage in respect of Gods publick worship, as religious men. The light of nature could informe them that there was a God, had not their Parents, from the first man *Adam*, beene carefull to instruct them in that part of knowledge: and the same light of nature did informe them also, that God was to bee worshipped by them; that there were some particular services expected of him from his Creature. Of these, the first wee meet with, upon record, is that of *Sacrifice*; almost co-ævall with the world. For we are told of *Cain* and *Abel*, the two sons of *Adam*<sup>b</sup>, that the one of them being a tiller of the ground, brought of the fruit of the ground an offering unto the Lord: the other, being a keeper of sheep, brought of the firstlings of his flocke, and the fat thereof. This was, it seemes, the quit-rent which they paid to Almighty God, that supreme Lord, of and by whom they held their temporall fortunes; and from whose hands they were to looke for a more excellent estate. <sup>c</sup> *Lex naturalis æquum esse docuit, ut de donis suis honoretur imprimis ipse qui dedit*: Naturall reason, saith *Rupertus*,

(a) De præparat. Evangel. l. 7. c. 6.

(b) Gen. 4. 2, 3, 4

(c) 12 Gen. 3. 20



Sect. 2. told them it was fit that God the Donour should bee honoured with some part of that, which hee himselve had given unto them. Thus in those early dayes have wee found a *Sacrifice*; and *Sacrifices*, as you say your selfe, are not to be found without *Priests* and *Altars*. It is true, we doe not reade in Scripture of any *Altar*, till that built by *Noah*, nor of any *Priest*, before *Melchisedec*. *Noah builded an Altar*, with the Text, *Gen. 8.* and of *Melchisedec* it is said, that hee was the *Priest of the most high God*, *Gen. 14.* Not that there were no *Altars* nor no *Priests* before. For howsoever *Pererius*<sup>d</sup> makes it doubtfull, whether the use of *Altars* was before or not, *An autem fuerit usus Altarium, necne, incertum est*: yet<sup>e</sup> a good friend of yours, whose *Tractat de Altaribus & Sacrificiis*, you make good use of (though you scorne to tell by whom you profit) is more assured that they were in use from the first beginning. For speaking of the *Sacrifices of Cain and Abel*, he determineth thus<sup>f</sup>, *Ad haec sacrificia aras extructas consentaneum est*, that it is very likely that *Altars* were erected for them. Then for the *Priest*, we need not take much paines to seeke him. The Office of the *Priesthood*<sup>g</sup> was then in *Adam*, and held by him entirely, till *Seth* came of age, to take part of the burden from him: that dignitie continuing alwayes after in the *Pater-familias*, the eldest of the line or family, till the *Levitical* Priesthood was set up by *Moses*. An evidence whereof wee have in *Noah*, who though hee was in yeares, and that his sonnes were young and lustie<sup>h</sup>, did yet discharge the *Priestly* function; *Building an Altar to the Lord, and offering burnt Offerings on the Altar*. Which sacrifice of his was *Eucharisticall*, not *typicall*: a sacrifice of praise and thanksgiving for his preservation

(d) In *Gen. 8. 20.*(e) *Pet. de Moulin, de Altaribus & Sacr.*(f) *Cap. 2.*(g) *V. Rivison of Pope's govern. of Ch., b. cap. 1.*(h) *Gen. 8. 20.*

tion from the Flood ; not any way significative of *Christ's* to come. And therefore *Scaliger* <sup>i</sup> doth very truly tell us of him, that presently as soon as he came out of the Arke, *συνήγαγε ἑὺχαριστήρια* *immolavit Deo* : which (saith *Rupertus*) *Non scripta, sed naturalis lex equum esse docuit*, was not commended to him by a written law, but meerly by the law of Nature. Such evidence we also have in the story of *Melchisedec*, who being the eldest of his line (and commonly received for *Sem*, the sonne of *Noah*) is stiled <sup>k</sup> at the encounter betweene him and *Abraham*, *the Priest of the most high God*, as before was said : being also there reported to be King of *Salem*. And thus it also was, either by imitation or tradition, amongst the *Gentiles*. Their Princes being *Patres Patrie*, and consequently *in loco Patrum-familias*, the *Grand-fathers* of all families in their Dominions, did also exercise the *Priests* Office in their solemne Sacrifices. *Iethro* the father-in-law of *Moses*, who <sup>l</sup> in the Text is called *the Priest of Madian*, is in the Margine of our Bibles, called the *Prince*. And *Anius* <sup>m</sup> in the Poet, is set out for both; *Rex Anius, Rex idem hominum, Phœbique Sacerdos*. (i) *Scal. Emend. temp. lib. 5.* (j) *Gen. 14. 18.* (l) *Exod. 2. 16.* (m) *Æneid. 1. 3.*

After when as the house of *Iacob* was growne great and numerous, and settled by the Lord himselfe into the body of a Church ; it pleased the Lord to signifie by *Moses* how hee would be worshipped : to prescribe certaine Rites and formes of *sacrifices*, and for those *sacrifices* to appoint both *Priests* and *Altars*. These sacrifices were divided into *Εὐχαριστικά*, or *gratulatory*, such as was that of *Noah* before remembred; and *expiatorie*, or *ἱλαστικά*, which did relate to *Christ* our Saviour, as types of that most perfect *expiatory sacrifice*, which in the fulnesse of time hee was to offer on the

Sect. 11. Crosse, for the sin of man. Which practise of the *Jewes*, abstracted from the end to which by God it was intended, was generally in use also with the *Gentiles*: whether delivered to them by tradition from their predecessours, or that it was a dying sparke of the light of Nature, or that they tooke it from the *Jewes*, whose Apes they were, needs not now be questioned, Suffice it, that however they could not reach the height of the true Religion, nor knew not the intent of those frequent *sacrifices*, which were imposed upon the *Jewes*; yet they would come as neare it, as they could. And therefore as they had their *sacrifices*, so would they also have their *Temples*, their *Priests*, and *Altars*: places selected for divine worship, and Ministers appointed for those places, and *Altars* upon which to minister, being of like antiquitie. The severall gods in *Rome*, the *Temples* unto them belonging, the *Altars* in those *Temples*, and Colledges of *Priests* attending on those *Altars*, are things so generally knowne; that it were losse of time to insist upon them. The like may also be observed in all other places, and of all *Idols* whatsoever. For whatsoever the *Idol* represented, and by whomsoever it was worshipped, if it were once set up and honoured as a Deitie, it drew along with it all those necessary attendants, which were by God himselfe thought fit to wait upon the true religion. The *Groves* and *high places*, the *Priests* and *Altars* destinated to the service of that foule *Idol Baal*, mentioned in the holy Scriptures, were prooffe enough of this, were there no prooffe else. But these things being *notiora, quam ut stylogeant*; I passe them over with this note: that there was never any Nation, but had some religion, nor any religion (of men civilized)

but

but had *Altars, Priests and Sacrifices*, as a part thereof, Cap. 5.  
or as dependants thereupon. Which mutuall agreement betweene *Iew* and *Gentile* in those outward things, although not in the end proposed: made them both severally persecute and deride the *Christians*, as men of no religion, having (as they conceived) no Temples, *Altars, Priests, nor Sacrifices*, and so by consequence no God.

For when our blessed Lord and Saviour had by that one offering of himselfe once for all, *perfected for ever all them that are sanctified*; and by his owne blood entered into the holy place, and obtained eternall redemption for us: there was forthwith an end of all those sacrifices in the Law, by which this one of his had beene prefigured. They had beene onely given *in umbra*, as a shadow of the things to come: but when the body came it selfe, the shadow was unserviceable, and forthwith vanished. Yet did not Christ deprive his Church for ever of all manner of *Sacrifices*, but onely abrogated those which had beene before; which if continued, might have beene a strong presumption of his not coming in the flesh: in which respect, those, and all other Ceremonies of the *Iewes*, are by the Fathers said to bee, not onely dangerous, but deadly, to us *Christian* men. The Passion of our Saviour, as by the Lords own Ordinance it was prefigured to the *Iewes* in the *legall Sacrifices*, *à Parte ante*; so by Christs Institution, is it to be commemorated by us *Christians*, in the holy Supper; *à Parte post*. A *Sacrifice* it was in figure, a *Sacrifice* in fact; and so by consequence, a *Sacrifice* in the commemorations, or upon the *Post-fact*. A *Sacrifice* there was among the *Iewes*, shewing forth Christs death unto them, before his coming in the flesh:

(o) Heb. 9. 12.  
& 10. 14.

(p) Col. 2. 17.

(q) Perniciosas  
& mortiferas  
esse Christianis.  
Hier. Ep.  
ad August.

Seēt. 2.

flesh: a *Sacrifice* there must bee amongst the *Christians*, to shew forth the *Lords death till he come* in judgement. And if a *Sacrifice* must bee, there must bee also *Priests* to doe, and *Altars* whereupon to doe it: because without a *Priest*, and *Altar*, there can bee no sacrifice: Yet so that the precedent sacrifice was of a different nature from the subsequent: and so are also both the *Priest* and *Altar* from those before: a bloody sacrifice then, an unbloody, now; a *Priest* derived from *Aaron* then, from *Melchisedech*, now; an *Altar* for *Mosaicall* sacrifices then, for *Evangelicall* now. The Sacrifice prescribed by *Christ*, *Qui novi Testamenti novam docuit oblationem*, saith *Irenaus* l. 4. c. 32. who the same night in which he was betrayed, tooke bread: And when he had given thanks, he brake it. and said, Take, eat, this is my body which is broken for you. Doe this in remembrance of me. Likewise also he tooke the Cup when he had supped, saying, This Cup is the New Testament in my blood, doe this as often as you drinke it, in remembrance of mee. Which words, if they expresse not plaine enough the nature of this *Sacrifice*, to be *commemorative*, we may take those that follow by way of Commentary: For as often as yee eat this bread, and drinke this Cup, ye doe shew the *Lords death till he come*. Then for the *Priests*, they were appointed by him also, even the holy *Apostles*; who being onely present at the *Institution*, received a power from *Christ* to celebrate these holy mysteries in the Church of God. A power not personall unto them, but such as was from them to bee derived upon others, and by them communicated unto others, for the instruction of Gods people, and the performance of his service. Though the *Apostles* at that time might represent the Church of *Christ*, and every part

(1) 1 Cor. 11. 23,  
24, 25.

(2) 1b. v. 26.



part and member of it; yet this gives no authority un- Cap. 5.  
 to private men, to intermeddle in the *sacrifice*, but  
 unto the *Apostles* onely, and their successours in the  
*Evangelicall Priesthood*. Our Saviour hath left certaine  
 marks or characters, by which each member of the  
 Church may soone finde his dutie. For the *Apostles*  
 and their successors in the *Priesthood*, there is an *edite*  
 & *bibite*, an eating and a drinking, as private men; men  
 of no *Orders* in the Church: but there is an *Hoc facite*  
 belonging to them, onely, as they are *Priests* under,  
 and of the Gospell. *Hoc facite*, is for the *Priest*, who  
 hath power to consecrate; *Hoc edite*, is both for *Priest*  
 and *people*, which are admitted to communicate: and  
 so is the *Hoc bibite* too by the *Papists* leave. Were it  
 not thus, but that the people might *hoc facere*, take  
*bread*, and *breake*, and *blesse* it, and *distribute* it unto one  
 another; wee should soone see a quicke come off of  
 our whole religion. The people then, being prepared  
 and fitted for it, may *edere* and *bibere*, but they must not  
*facere*; that belongs onely to the *Priests*, who claime  
 that power from the *Apostles*, on them conferred by  
 our *Redeemer*. Last of all for the *Altar*, we need not  
 goe farre. *S. Paul*, in whom wee finde both the *Priest*  
 and *Sacrifice*, will helpe us to an *Altar* also. He calleth  
 it once a *Table*, and once an *Altar*: a *Table* in the (u) V. 21.  
 tenth of the same Epistle, *non potestis mensc Do-*  
*mini participes esse*, yee cannot bee partakers of the  
*Lords Table*, and the *table* of Devils; an *Altar* in the last  
 of the *Hebrewes*, *Habemus Altare*, wee have an *Altar* (u) V. 10.  
*whereof they have no right to eate that serve the Taber-*  
*nacle*: an *Altar* in relation to the *Sacrifice*, which is there  
 commemorated; a *Table* in relation to the *Sacrament*  
 which is thence participated. Nay, so indifferent were  
 those

Sect. 11. those words to that blessed spirit, that, as it seemes, he stood not on the choice of either: but used the \* word *Table* to denote those *Altars* on which the *Gentiles* sacrificed to their wretched *Idols*; which he calls *mensam Demoniorum*, the *table of Devils*, in the Text remembered.

(x) V. B. Montaignes App. p. 119.

If wee consult the *Fathers* who lived next those times, wee finde not that they altered any thing in the present businesse, for which they had so good authority from the *Lords Apostles*; but without any scruple, or opposition (that wee can meet with) used, as they had occasion, the name of *Sacrifice*, and *Priest*, and *Altar*, in their severall writings. Not that they tied themselves to those words alone, but that they balked them not when they came in their way, as if they were afraid to take notice of them. <sup>a</sup> *Dionys* the *Areopagite* (if it were hee that wrote the books *de Ecclesiastica Hierarchia*) hath in one chapter, all those names of *Priest*, *Altar*, *Sacrifice*, ἱερεὺς, θυσιαστήριον, ἱεργία, in his native language; *Sacerdos*, *Altare*, *Sacrificium*, in the translation: the *Altar* being honoured with the attribute of *θεῖον*, or divine; the *Sacrifice* with that of *παναγιστόν*, or most pure and holy. These works of *Dionysius*, Monsieur du Moulin, doth acknowledge to bee very profitable, *Utilia sanè & plena bono frugis*, but withall thinks <sup>b</sup> they are of a later date. And therefore on unto *Ignatius*, of whom there is lesse question amongst learned men: who in his severall Epistles useth the afore-said names or termes, as being generally received, and of common usage. First for the *Altar*, the Doctor shewed you <sup>c</sup> in his *Coel*, that it is found there, thrice at least, ὡς ἐπὶ ἐν θυσιαστήριον *ad Magnes.* ἐν θυσιαστήριον πάση τῇ ἐκκλησίᾳ, *ad Philadelph.*  
one

(a) Cap. 3.

(b) Sed polle-  
torem cor.  
Fuer. de Alt:  
cap. 7.

(c) p. 11.

one *Altar*, and one *Altar in every Church*: and *ἑνὴν θείαν, Gods Altar*, in his *Epistle ad Tarsens.* what is objected against these, wee shall see hereafter. So for the Minister, he calls him *ἱερεὺς*, or *Priest*, which your good friend *Vedelius* translates *Sacerdos*, <sup>(1)</sup> *Καλοῦμεν οἱ ἱερεῖς, καὶ οἱ τῶν ἀδελφῶν Διάκονοι, κρείσσον δὲ τὸ ἀρχιερεὺς.* "Excellent (or estimable) are the *Priests* and *Deacons*, but more the *Bishop*. In the *Epistle ad Smyrnenses* the same word occurs, to signify the *Priest*, or Minister of *Christs* holy Gospel: as also that of *ἱεροσύνη*, rendred by your *Vedelius* *Sacerdotium*, by us called the *Priesthood*. Last of all for the *Sacrifice*, the same *Ignatius* gives it for a rule, as the times then were, that it is not lawfull for the *Priest*, without the notice of his *Bishop*, *ἢ ἢτε Καπρίζεις, ἢ τε προσφύειν. ἢ τε θυσιάζειν, ἢ προσκυρί- ζειν*, either to baptize, or offer, or celebrate the sacrifice. Where by the way, wee may perceive how much the *Cardinall* was mistaken, in that he tels us for a certaine, <sup>(2)</sup> that the *Apostles* and most ancient Fathers of the Church, as *Iustin* and *Ignatius*, did purposely abstaine from the names of *Priest* and *Priesthood*, as they did also from that of *Temple*: *ne viderentur adhuc durare Iudaicae ceremoniae*, lest otherwise the *Jewish* ceremonies might be conceived to be in force. It is true, that for the most part, *Ignatius* useth for the minister, the word *Πρεσβύτερος*, or *Preshyter*, from which the *French* derived their *Prebtre*, and wee thence our *Priest*; but doth not binde himselfe unto it. No more doth *Iustin Martyr* neither: for having laid this for a rule, that, *God* accepts no *sacrifices* but from his own *Priests* only; <sup>(3)</sup> he addes that he admits of all those *sacrifices*, *πάντας θυσίας, ὡς παρέδωκεν Ἰησοῦς ὁ ἡγούμενος ἡμῶν*, which *Iesus Christ* commanded to bee celebrated in

Cap. 5.

<sup>(1)</sup> *Epist. ad Philadelph.*<sup>(2)</sup> *ad Smyrnens.*<sup>(3)</sup> *ad Iustinum*  
*no solum à co-*  
*ecculatione, sed etiam sacer-*  
*dotii. Bellarm.*  
*de Cult. Sancti.*  
*lib. 2. c. 1.*<sup>(4)</sup> *à Iustin*  
*ἵνα, ὡς ἐν*  
*θυσίᾳ ὁ θεός,*  
*ἢ καὶ διά τῶν*  
*ἱερῶν ἡμῶν.*  
*In dial. ad Try-*  
*phonem.*

his

Sect. 2. his Name : and are accordingly performed of all Christian people in the holy *Eucharist* of bread and wine. Performed in every place by all Christian people, as it is an *Eucharist*, <sup>h</sup> a *sacrifice* of praise and thanks to Almighty God, testified in and with a participation of the outward elements: but celebrated by the *Priest* especially, as it is a *sacrifice commemorative* of the death and passion of our Lord and Saviour; who only have a power to consecrate those elements, which doe exhibite *Christ* unto us. As for the *Canons* of the *Apostles*, which, if not writ by them, are certainly of good antiquitie, (and for the first 50 above all danger of discarding) the Doctor told you <sup>i</sup> in his *Coat from the Altar*, that the word *θυσιατήριον* did occurre in the third, fourth, and fifth. And now hee tels you into the bargain, that in the third Canon you shall finde mention of the *sacrifice*, ἐπὶ τῇ θυσίᾳ and in the fourth, of the oblation τῆς ἀγίας προσφοράς. All which assurance in this cause will fall, if you compute the time, within the first 200. yeeres, which you so much stand upon, and bate you 50. of your tale. So that you will not find, whatsoever you say, <sup>k</sup> that in the *Christian Church*, the name of *Table* is 200. yeeres more ancient than the name of *Altar*; both being of an equall standing, for ought I can see, and both used indifferently.

(h) ἐπὶ τῇ  
ἐν Χριστῷ  
ἀγίᾳ τῇ πρὸς  
τοῖς ἱερεῖς. 11.

(i) p. 47.

(k) Lett. to the  
Dicar, p 75.

(l) Coat, p 46.

Next these succeeded *Irenaus*, of whom the <sup>l</sup> Doctor told you, that he did prove the Lords Apostles to be *Priests*, because they did *Deo & Altari servire*: attend the service of the Lord, and wait upon him at his *Altars*. What you except against in this, wee shall see anon. Meane time you may take notice here, that wee have found in *Irenaus*, both a *Priest* and *Altar*: and thinke you that he will not finde us a *Sacrifice* also?

Looke

Looke on him but a little further, and he will tell you this, that there were *sacrificia in populo, sacrificia in ecclesia*, sacrifices in the *Iewish* Church, and sacrifices in the *Christian* Church: and <sup>m</sup> that the kind or *species* was only altered. The kinde or nature of which *Christian sacrifice* he tels us of in the same chapter, viz. that it is an *Eucharist*, a tender of our gratitude to Almighty God, for all his blessings; and a sanctifying of the creature to spirituall uses. *Offerimus ei non quasi indigent, sed gratias agentes donationi ejus, & sanctificantes creaturam.* In this we have the severall and distinct *Offices* which before wee spake of: a *sanctificatio creature*, a blessing of the bread (for "bread it is hee speakes of) for holy uses, which is the Office of the *Priest*, no man ever doubted it: and then a *gratiarum actio*, a giving thanks unto the Lord for his marvellous benefits, which is the Office both of *Priest* and people. The sanctifying of the creature, and glorifying of the Creator, doe both relate unto *Offerimus*: and that unto the *sacrifices* which are therein treated of by that holy Father. So for *Tertullian*, the Doctor noted that hee tels us of the *Altar* twice, *Si & ad Aram Dei steteris*, in his Booke *de Oratione*, cap. 14. In that *de penitentia* he remembreth us of those that did *ad geniculari Aris Dei*, Standing before the *Altar*, at some times; kneeling before the *Altar*, at other times: but both before and at the *Altar*. And for the name of *Priest*, however the Cardinall was of opinion, that the *Apostles* and first-fathers of the Church did purposely soileare it, as before was said: yet he hath found at last, " that *Tempore Tertulliani*, in *Tertullian's* time, (the difference betweene *Iewes* and *Christians* being well enough knowne) the name of *Priest* came to bee in use; and

(m) Sed species immutata tantum l. b. 4. c. 34.

(n) Quenadmodum enim qui est à terra panis, percipiens votationem Dei, jam non communis panis est, &c.

(o) Jam satis perspecta differentia inter Iudeos & Christianos. Bellad. c. 1. Sancti. l. 3. cap. 4.

for



Sect. 2. for the prooffe thereof referres us to his Bookes, *de ve-*  
*landis virginibus, de monogamia, & alibi*: And there-  
 fore thither I referre you. *Origen* next in course of  
 time, hath an whole *Homilie* on the 18. Chapter of  
*Numbers*, intituled *de Primitiis Offerendis*. It is not to  
 be thought that hee composed that *Homilie* of purpose  
 to advance the reputation of the *Iewish Priesthood*: nor  
 doth hee, if a man would thinke so, give any counte-  
 nance thereunto. And why? Pleading expressly for  
 the maintenance of the Ministers of Gods holy Word,  
 hee calls them in plaine termes, *Sacerdotes Evangelii*,  
 Priests of the Gospell, affirming *first fruits*, to bee due  
 unto them at the least *de congruo*. Would you his own  
 words? take them thus; *Decet enim, & utile est, eti-*  
*am Sacerdotibus Evangelii* (N. B.) *offerri primitias*.  
 Would you the reason of it also? "Because hee saith,  
 "the Lord appointed, that they which preach the Go-  
 "spell, should live of the Gospell, and they that Mini-  
 "ster at the Altar, should live of the Altar. Where if  
 you should suspect that hee doth meane the *Iewish Al-*  
 "tars, himselfe shall take you off from that fond suspi-  
 "tion. *Et sicut hoc dignum & decens est, &c.* and as  
 " (saith hee) it is a fit and worthy thing that it should  
 " be so, so on the other side, it is unworthy and un-  
 " fit, if not utterly impious, that hee which honoureth  
 " God, and comes into his Church, *Et scit Sacerdotes*  
 " *& Ministros adstare Altari*, and knoweth that the  
 " Priests and Ministers doe wait upon the Altar, <sup>(1)</sup> and  
 " labour in the Word and Ministerie, should not de-  
 " vote unto him the first fruits of the land wherewith  
 " God hath blessed him. In the whole drift of that  
 which followeth, hee drives so clearly at this point,  
 that it is needlesse in a manner to looke for more; yet  
 in

(p) Hom. 11.  
 Vol. 1. pt. 1. m. 1.  
 p. 209.

(q) Et aut in  
 verbo Dei, aut  
 ministerio be-  
 cleſie deservi-  
 re, &c. *Ibid.*

in his tenth *Homilie* on the ninth of *Ioshua* he is more particular and exact, than before he was: For speaking of some persons who were meere *out-side men*, and no more than so, he thus describes them; *viz.* " That " they came diligently to the Church, and made due " reverence to the *Priests*, attended all Divine offices. " honoured the servants of the Lord, *Adornatum quo-* " *que* Altaris vel Ecclesiæ aliquid conferant, and did " contribute somewhat also to the ornament of the " Altar or the Church. I hope there's prooffe enough for *Priests* and *Altars*, and somewhat also for the mainenance of those *Priests* that waited at the *Altars*, in the time of *Origen*. Nor will I inttance further in the Fathers of those Primitive times, than *S. Cyprian* only: and in him only in those places to which you were directed in the *Coal from the Altar*, <sup>r</sup> where you were told, that *L. i. c. 7.* in the Epistle *ad Epictetum*, the Lords Table was called *Altare Dei*, Gods Altar: and that there somewhat more occurred concerning *Altars*: in the 8. and 9. Epistle of the same book also. Only I cannot chuse but tell you, that in the last of those remembred, we have not found an *Altar* only, but that there is a *Sacrifice* and a *Priest* to bee found there also. For there we have a maxime <sup>r</sup> concerning those which are promoted to the holy *Priesthood*, and in actuall Orders, that they ought only *Altari & sacerdotiis deservire*, to attend the *Altar* and the *sacrifices*, and be devoted to their prayers and Orizons to Almighty God. Thrice in the same Epistle wee find punctuall mention of *Sacrifices*, *Priests*, and *Altars*; enough of conscience to declare what was the usage of the Church in *S. Cyprians* time.

Which being so, a question may bee justly made,

M

how

(r) Ve ad Eccle-  
siam veniant,  
& linent ca-  
put suum Sa-  
cerdotibus,  
in Ioseph.

(Op. 46.

(t) Divino sa-  
cerdotio hon-  
orati, lib. 1.  
Ep. 9.

Sect. 2. how it should come to passe, that the *Apologeticks* of those very times, should so unanimously concur against the being of *Altars* in the *Christian Church*: especially that *Origen*, who is so much for it in his *Homilies*, should be so much against it in his *Contr. Celsus*.

(a) *Orig. l. 3.* " *Celsus* objected it against the *Christians*, *καὶ οὐκ ἔχοντες ἱερὰ καὶ ἱερὰ ἱερὰ καὶ ἱερὰ ἱερὰ*, that they declined the building or setting up of *Altars*, *Images*, and *Temples*. *Origen* in the dialogue made the same objection: And having said not long before, *Templa ut busta desiticiunt*, that the (the *Christians*) despised the Temples of the Gods (conceive it so) as funerall piles; <sup>(x)</sup> he makes this *Quere* after *Cur nullas aras habent, templa nulla, nulla nota simulacra?* what was the reason why they had, nor Temples, Images, nor Altars: not why they had no *Altars* onely, as you make him say. The like is commonly objected from *Arnobius* also; <sup>(y)</sup> *Nos accusat is, quod nec templa habeamus, nec imagines, nec aras*: in which the words are changed a little, but not the matter of the accusation. Now as the objections seeme to oppose directly, what ever hath been said before concerning *Altars*: so the Respondents answers seeme as much to crosse what ever hath been said concerning *Sacrifices*. *Oigen* answers for his part, <sup>(z)</sup> that the *Altar* of a *Christian* was his understanding, from whence he offered to the Lord *ἡρώδης θυμιάματα*, the most sweet and pleasing sacrifices of prayers, and a pure conscience. *Octavius* a much to the same purpose, that the most acceptable sacrifice to Almighty God, was *bonus animus, & pura mens, & sincera conscientia*; and briefly, <sup>(b)</sup> that he was counted the most religious towards God, which was most just and upright towards man. So much *Octavius* saith indeed, yet not enough

(x) *Minut. Felicius* p. 57.

(y) *Contr. Gent. l. 2* cited b B. Bevell, to which the letter doth referre.

(z) *Βασιλ. μὲν εἰς τὸν ἑαυτοῦ καὶ τῶν ἄλλων ἡρώδης θυμιάματα* cited l. 11.

(a) cited p. 157.

(b) *Sic apud Norrell, i. vior. Ac est qui ju- dicit.*

enough, it seemes, to serve your turn; and therefore you must needs corrupt his text with a false translation: making *Octavius* say, that *with them the bottome of the heart supplies the Altar*. Whereas you finde not such a word in all that period of *Litabilis hostia*, before remembred: no *Altar* there, but that you have nor *bonum animum*, nor *puram mentem*; no nor *sinceram conscientiam* neither, in these wretched shifts. And last of all, *Arnobius* being asked the question, whether the Christians thought<sup>(c)</sup> *Sacrificia nulla esse omnino facienda*, that there was no such thing as sacrifice to bee done at all; is made by you to answer *nulla*, no, none at all; a saying of<sup>(d)</sup> *Lactantius* being patch'd unto it, *viz. not any coporeall sacrifice; but hymnes and praise*. What ever you may finde in *Lactantius* elsewhere, certaine I am, that you finde nothing to this purpose in all that place which you have noted in your margin, being *lib. 6. cap. 23.* though peradventure you have studied it more thoroughly, than any other Booke or Chapter, which concernes this point. Or if *Lactantius* say it else-where, which we contradict not, being so like to that which is affirmed by others, of, and about those times: yet might you have perceived in him, an answer to your owne objections drawne from him, and them. The Question was, whether or no, the *Christians* had any *Sacrifices*; No saith *Lactantius*, as you cite him, *no corporeall Sacrifices*. *Lactantius* saith not of the *Christians*, that they had no *sacrifices*; but no *corporeall* ones. You were, it seemes, so busie on some *corporeall sacrifice*, which you encountered within the foresaid Chapter, that you regarded not the answer to your owne objection. Nor did the Doctour otherwise replie to those allegations,

(c) Lib. 7. in initio. cited. p. 116.

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(c) Cc<sup>a</sup>. 7. 46.

(d) p. 55.

(g) Alii eosfe-  
runt ipsius An-  
nistiis & sacer-  
dotis. colere,  
&c.

(h) p. 56. 57.

li. Instit of the  
Sacr. lib. 6. c. 5.  
5. 15.

which you produced from *Origen*, and *Arnobius*, out of Bishop *Iewell*, and from *Arnobius* in this place, than what you make *Lactantius* say, if you cite him rightly<sup>(c)</sup>: viz. that they, (the *Christians*) had no *Altars* for bloody and externall sacrifices, as the *Gentiles* had. *Corporeall Sacrifices*, saith *Lactantius*; bloody and externall sacrifices, saith the Doctor. Not bloody or externall sacrifices, as you make him say<sup>(d)</sup>; and then flie out upon him, as your custome is, and put him to this wretched choice, either to come to that for which you have beene wrangling all this while, viz. that they (the Primitive Christians) had no *Altars* for externall sacrifices; or else to shew that ever one father or schooleman did teach a necessitie of an externall Altar for internall Sacrifice. Let the poore Doctors (and) stand still, and hee will finde you *Altars*, in the Primitive Church, for visible and externall sacrifices, though none for bloody and externall sacrifices. The like may bee replied to that which you produce from *Minutius Felix*; *Cur aras nullas habent*, why they had no *Altars*. *Altars* they had, but no such *Altars* as *Cecilius* spake of, none for bloody sacrifices of sheepe and oxen. Had you but looked a little forwards, you would have found amongst them both *Priests* and *Bishops*; <sup>(g)</sup> and therefore by your owne rule *Altars* also: the Priest and Altar being relatives, as you often tell us. Your Argument, drawne from a cavill<sup>(h)</sup> of *Julian* the Apostate, that *wittie Prince* (forsooth) as you please to call him; was not thought worth an answer, when proposed by him. *S. Cyrill* who made answer unto all the rest; to his objection of not erecting *Altars* (as <sup>(i)</sup> my Lord of *Dunelm* rightly noteth) doth not say one word. *Julians* objection was about such sacrifices (as  
your



yourselfe confesse) *in which the Iewes had an agreement in some particular with the Pagans*: and therefore his objection must relate to such *Altars* also. For that the *Christians* had their *Altars*, for the *Mysticall* sacrifice, *Iulian* knew full well, being a Reader of the Church, when hee was a Christian: and having, when hee was a persecutor, defiled the *Altars* of the Christians, <sup>(k)</sup> designed for their most pure and *unbloudy* sacrifice, αἱματὶ τῷ μωρῷ, with prohibited blood; as *Greg. Nazianzen* complaineth. As for your observation out of *Plinies* Epistle, *drawne from the* <sup>(l)</sup> *racke* indeed, as you truly say, there is nothing in it worth the marking. For if that, neither the *Apostates*, nor the tortured Virgins, confessed any thing of the *Christian* *Materiall Altar*; you can no more conclude against having *Altars*, than against having *Reading Pewes and Pulpits*, whereof they did confesse as little in their examinations. And I must tell you one thing more, that if you urge these texts in earnest, as if you thought they would or could conclude against having *Altars*, you may as well produce them, on your second thoughts, against having *Churches*: which is the next newes I expect to heare from you. But of this more hereafter in our 7. Chapt.

As for the sacrifices mentioned in *Minutius Felix*, and before him by *Origen*, in that κατὰ Κέλους, it is not, nor was ever questioned, but that the sacrifices of each *Christian* privately, were of a meere spirituall nature. The Doctor named you some of them in his *Coal from the Altar*, <sup>(f)</sup> viz. the sacrifice of praise and thanksgiving, Heb. 13. 15 as also the oblation of our "whole selves, our soules & bodies, to be a reasonable, "holy, and lively sacrifice to Almighty God, *Rom.*

(k) τῆς κα-  
θαριότητι καὶ  
ἀναμάρτητον  
σας θυσιῶν  
πια  
Orat. 2. in. In-  
lianum.  
(l) p. 158. 159.

(f) p. 8.

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12. 1. These and all other sacrifices of that nature, being *spirituall* meerely, need no *materiall* or *corporeall* Altar. The readiest way by which to offer them to the Lord our God, is first to sacrifice them on the Altar of our heart by faith, and afterwards to lay them on that Altar, by which they may bee rendred acceptable in the sight of God, even on Christ our Saviour. But then the Doctor said withall, that "the Church" "allowed of a *Commemorative sacrifice* also, for a perpetuall memorie of *Christs* precious death, of that his full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sinnes of the whole world, to bee continued till his comming againe. The former sacrifices, being meerly of *spirituall* nature, the Lord expects from all his people severally. Every man is, himselfe; a Priest, one of the Royall Priesthood mentioned by *S. Peter*, in this sense, and in relation unto these *spirituall* and *internall* sacrifices; which he is also bound to offer to the Lord his God continually, at all times, in all places, and on all occasions. No wood so wide, nor denne so darke, nor sea so spacious, which may not bee a Temple, for these devotions; and in the which we may not finde an Altar, for these sacrifices. And these are they, done in (\*) the singlenesse of heart, without hypocrisie and guile, whereof there is not any thing visible, *neque Sacerdos, neque Sacrificium, neque Altare*, no more than is the Altar, or the Priest, or Sacrifice, as *S. Ambrose* tels us. But so I trow it is not in the *mysticall* sacrifice, that of the *Commemoration* of the death and passion of our Lord and Saviour; which purposely is presented unto the eye, that it may sinke the deeper into the heart. The breaking of the bread, and the effusion of the wine, are they not sensible representations

(3) In quo accedamus fide & spirituali cultui in veteraci corde, sine simulatione, in satisfactione fidei, quia nihil est visibile hominum, neque Sacerdos, &c.

*Amb. in*  
*Hebr. 10.*

tations of his death for us; the offering up of his body on the crosse, and shedding his most precious blood for our redemption? Which being visible in it selfe, and purposely so celebrated, that it may bee *visible* to all the congregation; comes not within the compasse of those *sacrifices* which S. Ambrose speaks of: though, like a false gamester you have cogg'd a die, and made S. Ambrose say what hee never meant. For tell me of your honest word, doth the good father speake there of this *mysticall* sacrifice, that which the *Priest* did offer on the *Altars* in the Primitive times, to almighty God? or those which every private man did and might offer on the *Altar* of his heart, by faith? Doth (h) hee say, *Nihil hic visibile*, that here, *i. e.* in this *commemorative sacrifice* there is nothing visible, neither the *Priest*, the *Altar*, nor the *Sacrifice*? Or saith hee, *Nihil horum est visibile*, that of the things before remembred, there is nothing visible, *i. e.* of the spirituall worship, done in the singlenesse of the heart, without hypocrisie, and in full confidence of faith? For shame deale better with the *Fathers*, how ill soever you deale with that poore fellow, whom you have in hand. S. Ambrose could not say, (the times, in which he lived, considered) that in the *Representative sacrifice* by the Church then celebrated, there was nothing *visible*; neither the *sacrifice*, the *Priest*, nor *Altar*: for in those times the *Sacrifices*, *Priests*, and *Altars* were at their full, mounted unto their height for reputation and esteeme; as you know right well. When therefore it is said in the *Apologeticks* of those times, that they (the Primitive *Christians*) had neither *Altars*, *images*, nor *temples*, it must be answered with relation to those times in the which they lived. And so the

(h) V. p. 118.  
where hee is  
made to say, ni-  
hil hic visibile.

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(i) p. 45. 46.

(k) p. 149.

Doctor answers to them in his *Coal from the Altar*,  
 (i) First, out of Bishop *Ierrell*, that then “*the faithful for*  
 “*feare of Tyrants, were faine to meete together in pri-*  
 “*vate houses, in vacant places, in woods and forrests,*  
 “*and caves under the ground. Your selfe have told*  
 us of your selfe, (though you have christned your dis-  
 course by the name of *the holy Table*) that (k) *you are not*  
*so unreasonably tied to one Table; but if the woman were*  
*driven into the desert, you could be content with the*  
*greene grasse.* And then, why may you not conceive,  
 that on the like distresse, the grasse should be to them  
 in stead of an *Altar*, as well as unto you in stead of a  
*Table.* The Doctor answered secondly, that when they  
 “durst adventure to build them *Churches*, they neither  
 “were so gorgeously nor so richly furnished, as were  
 “the *Temples* of the *Gentiles.* And therefore *Origen*,  
 “and *Arnobius* (and whosoever of them speake in the  
 “selfe same key) are not to be interpreted, as if the  
 “*Christians* had no *Churches*, or at the least no *Al-*  
 “*tars* in them: but that their *Churches* were so mean,  
 “that they deserved not the name of *Temples*; and  
 “that they had no *Altars* for bloudie and externall sa-  
 “crifices, as the *Gentiles* had. *Hospinian*, on whose  
 judgement you doe much relie in other matters, could  
 easily have told you (and questionlesse you saw it in  
 him, though you conceale it wilfully for your poore  
 advantages) that in the (l) *Primitive Church*, before the  
 time of *Constantine*, the *Christians* had their *Altars*, both  
 name and thing: and for the prooffe thereof doth cite  
*Tertullian*, *lib. de penitentia.* *Cyprians Epistles, lib. 1.*  
*Epist. 7. & 9.* and also, *lib 3. Epist. 13.* All that he stands  
 upon is this, *Eæ autem aræ non fuerunt lapideæ, nec fixæ,*  
 that the said *Altars* were not made of stone, and fast-  
 ned

(l) non negotia-  
 men habuisse  
 primitivam  
 ecclesiam ante  
 Constanti-  
 num, Altaria  
 scilicet, de  
 orig. Altarium.  
 p. 99.

ned to some certaine place, as was appointed not long after by Pope *Silvester*; and as *Durandus* and the rest of the Roman *Ritualists* would have them now. *Altars* hee grants, but *wooden Altars*; which being once devoted to that holy use, might easily bee removed from place to place, as the necessities of those times did indeed require. No sooner was the Church settled and confirmed in peace, but presently the *Altars* also were fixed and settled.

Now for the nature and condition of this *Commemorative* or *representative sacrifice*, which we have traced from the first Institution of it by our Lord and Saviour, to the times of *Constantine*, and found both *Priests* which were to offer, and *Altars* upon which they were to offer it to Almighty God: wee cannot take a better and more perfect view thereof, than from *Eusebius*, who hath beene more exact herein, than any other of the Ancients. In his first booke *de Demonstratione Evangelica*, he brings in this prediction from the Prophet *Esay*, that "in that day shall there be an Altar to the Lord in the midst of the land of Egypt," *Es. 19. 19.* Then addes, that if they had an *Altar*, and "that they were to sacrifice" to Almighty God, "πάντος πρὸς καὶ ἱεροῦς ἀξιώσις ᾧ ὁνομαζομένη;" they must bee "thought worthy of a *Priesthood* also. But the *Levitical* *Priesthood* could not bee of any use unto them, "and therefore they must have another. Nor was this "spoke, saith he, of the *Egyptians* onely, " but of all "other nations, and *idolatrous* people; who now "poure forth their prayers, not unto many gods, but "to the one and onely Lord: and unto him erect an "Altar for reasonable and unbloudie sacrifices [ἡ τέρτω "θυσιῶν ἡρίων ἀγαμῶν ἡ λογικῶν θυσιῶν, &c. ἀνεγέρσεται] "in

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(m) Εἴπα δὲ  
δύοντες τῷ ὀλί-  
πάντων δειψῶ,  
&c. cap. 6.

(n) πᾶν γένος  
ἡ πρὸς αἰδω-  
λολατῶν ἀν-  
δρωπῶν.



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“in every place of the whole habitable world, according to the mysteries of the New Testament. Now what those mysteries were, hee declares more fully in the tenth Chapt. of the said first book “*Christ*, “saith he, is the *propitiatorie Sacrifice* for all our sins, “since when even those amongst the Jewes are freed “from the curse of *Moses law*, εὐκότως τὴν τῷ Ἰωάν-  
 “τος αὐτοῦ, καὶ τῷ αἵματι τὴν ὑπόστασιν οὐκ ἡμέραν ἑορτα-  
 “ζούσιν, celebrating daily (as they ought) the com-  
 “memoration of his body and blood, which is a farre  
 “more excellent sacrifice and ministerie, than any in  
 “the former times: Then addes, that *Christ our Sa-*  
 “*viour*, offering such a wonderfull and excellent  
 “Sacrifice to his heavenly Father for the salvation  
 “of us all, appointed us to offer daily unto God  
 “the *commemoration* of the same, ἀντὶ τῆς θυσίας, for  
 “and as a *Sacrifice*. And anon after, that whensoever  
 “wee doe celebrate τὸ εἶδος τοῦ θύματος τὴν μνήμην,  
 “the memory of that Sacrifice on the Table, par-  
 “ticipating of the Elements of his body and  
 “blood; wee should say with *David*, *Thou preparest a*  
 “*Table for me in the presence of mine enemies*, thou an-  
 “*nointest my head with oyle, my cup runneth over*. Where-  
 “in, saith he, he signifieth most manifestly the mysti-  
 “call unction, καὶ τὰ σμύνα τῆς χριστεῦς τραπέζης θύμα-  
 “τα, & the reverend Sacrifices of *Christs Table*, where  
 “we are taught to offer up unto the Lord, by his owne  
 “most eminent and glorious Priest, ° the unbloody,  
 “reasonable, and most acceptable sacrifice all our life  
 long. This hee intituleth afterwards the *sacrifice of*  
*praise*, the *Divine*, *reverend*, and *most holy sacrifice*, the  
*pure sacrifice of the New Testament*. So that we see, that  
 in this Sacrifice prescribed the Christian Church, by  
 our

(ο) τὸ εὐαγγέλιον  
 καὶ λογικὴ αὐτῶ  
 τε προσκομιδὴς  
 θυσίας.

(ρ) θυσίαν  
 αἰσθησάμενος, ἐν-  
 δεικνύμενος καὶ σπ-  
 μόν, καὶ ἱερό-  
 τας τῆς θύμα-  
 τος καὶ θυσίας.

our Lord and Saviour, there were two proper and distinct actions: The first, to celebrate the memoriall of our Saviours sacrifice, which he intituleth, τὴν τῷ σώματος αὐτοῦ ὑπόμνησιν, the commemoration of his body and blood once offered; τὸ θυμιαλὸς τὴν μνήμην, the memorie of that his Sacrifice; that is, as hee doth cleerely expound himselfe, that we should offer μνήμην αὐτῇ τῆς θυσίας, this our commemoration for a Sacrifice: The second, that withall wee should offer to him the *sacrifice of praise & thanksgiving*, which is the reasonable Sacrifice of a Christian man, and to him most acceptable. Finally, he joyne both these together in the Conclusion of that Book, and therein doth at full describe the nature of this *Sacrifice*; which is thus as followeth: Οὐκ ἔστιν ἡ θύσιν ἡ θυμιατὶς τὰ τὸ μὴ τὴν μνήμην τῷ μεγάλῳ θυμιαλῷ, &c. "Therefore, "saith he, we *sacrifice*, & offer as it were with Incense, "the *memory* of that great *Sacrifice*, celebrating the "same according to the *mysteries* by him given unto "us, and giving thanks to him for our salvation; "with godly hymnes and prayers to the Lord our "God; as also offering to him our whole selves, both "soule and body, and to his high Priest, which is the "Word. See here, *Eusebius* doth not call it onely the memorie or commemoration of *Christs Sacrifice*: but makes the very memory or commemoration, in, and of it selfe, to bee a *Sacrifice* which *instar omnium*, for and in the place of all other Sacrifices, wee are to offer to our God, and offer it with a θυμιαμα, the Incense of our prayers and prayles.

(9) καὶ ἡ ὑμῶν  
συντριβὴς ἡμῶν  
εὐχαριστίας, δὲ  
εὐπεσιῶν ὑμῶν.  
καὶ ἡ εὐχὰν τῷ  
Θεῷ προσκεμή-  
ζονται.

This was the doctrine of the Church in *Eusebius* time, touching the Sacrament of the body and blood of our blessed Saviour. Of any *expiatorie Sacrifice*, of any

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any offering up of *Christ* for the quick and dead, more than what had beene done by him once, and once for all, those blessed Ages never dream't. And howsoever some of the ancient Fathers did amplifie with the choicest of their *Rhetorick* the dignity and nature of this holy *Sacrament*, the better to inflame the people with a lively zeale; at their partaking of the same : yet they meant nothing lesse, than to give any opportunity to the future Ages of making that an *expiatorie Sacrifice*, which they did onely teach to bee *Commemorative*, or *representative* of our Saviours passion. A *Sacrifice* they did confesse it, *Altars* and *Priests* they did allow of, as necessary thereunto; not thinking fit to change those terms, which had bin recommended to them from pure antiquitie. Those blessed spirits were not λογισμαχῆς contentious about words and formes of speech, in which there was not manifest impietie. The Supper of the Lord, they called sometimes a *Sacrifice*, and sometimes a memoriall of the *Sacrifice*, θυσίαν μνήμης δὲ ἀναμνησιν θυσίας, and so *S. Chrysostome* on the ninth Chapter to the *Hebrewes*: Sometimes a *Sacrifice*, and sometimes a *Sacrament*, and so *S. Austin* for example; for in his Bookes *de Civitate Dei*, hee calleth it a *Sacrifice*; *Idem in Sacrificium successit omnibus illis sacrificiis veteris Testamenti*, &c. and saith that it succeeded in the place of those legall sacrifices, mentioned in the old Testament. The same *S. Austin*, as you tell us, doth in the same Bookes call it a *Sacrament* of memory, and wee will take your word this once, that hee calls it so, (because we know from whence you had it) though in the place by you cited (being *l. 17. c. 20.*) there is no such matter : and I am sure, that in the very same Bookes it is called *Sacramentum Altaris* : the

(r) Lib. 17. c. 20.

(i) p. 109. in the Margin.

(r) Lib. 10. c. 6.

the *Sacrament of the Altar*: which was a very common appellation amongst the Fathers, as was acknowledged by the *Martyrs* in *Queene Maries* time. So for the Minister thereof, they called him " sometimes *Presbyter*, and sometimes *Sacerdos*, Elder, or *Priest*, indifferently without doubt or scruple: for which see the Margin. The *Table*, or the *Altar*, were to them such indifferent words, that they used both equally:  $\tau\rho\acute{\alpha}\omega\epsilon\zeta\alpha$ , saith *Eusebius* in the tenth, and  $\thetaυσιαστήριον$ , saith *Eusebius* in the sixt Chapter of his first *de Demonstratione Evangelica*: *Altars*, saith *S. Austin* in the tenth; and *mensa*, saith the same *S. Austin* in his 17. *de Civitate*: \* *Gregory Nyssen* in one breath doth make use of both, and calls the same one thing,  $\tau\rho\acute{\alpha}\omega\epsilon\zeta\alpha$  ἁγία,  $\thetaυσιαστήριον$  ἀχραντόν, the *holy Table*, the *undefiled Altar*: *Altars* of stone,  $\tauὸ \thetaυσιαστήριον \tauῷ \lambdaίθῳ$  ῥεῖ, in this *Gregory Nyssen*; *Altars* of wood, *ligna Altaris*, y in *S. Austin*; both used with such indifferency, that *Nyssen* calleth his *stone Altar* by the name of  $\tau\rho\acute{\alpha}\omega\epsilon\zeta\alpha$ , or *Table*; and *Austin* calleth his *wooden Table*, *Altare*, *Altar*: So that in all this search into antiquitie, wee find a generall consent in the Church of God touching the businesse now in hand, the *Sacrament* of the Lords Supper being confessed to be a *Sacrifice*; the Minister therein, intituled by the name of *Priest*; that on the w<sup>ch</sup> the *Priest* did consecrate, being as usually called by the name of *Altar*, as by that of *Table*. And you may take this testimony also from the mouth of a *Gentile*, that the *Christians* called their *Table* by the name of *Altar*;  $\tauῆς \tauραπεζῆς τὸ λεγόμενον \thetaυσιαστήριον$ , as it is in *Zozimus, lib. 5*. Not an *improper Altar*, and an *improper Sacrifice*, as you idly dreame of: For *Sacrifices*, *Priests*, and *Altars* being *Relatives*, <sup>2</sup> as your

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(u) Soli Episcopi & Presbyteri, proprie jam vocantur in Ecclesia Sacerdotes. Aug. de Civit Dei, l. 20. c. 10.

(x) Orat. de Baptismo Christi.

(y) Epist. 50.

(z) p 107, selfe

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a) pag. 76.

selfe confesseth, the *Sacrifice* and the *Altar* being improper, must needs inferre that even our *Priesthood* is improper also: And wee may speake in proper and significant termes, as the Fathers did, without approving either the *Papish Masse*, or the *Iewish Sacrifices*; from which the Doctor is as farre, as either you that made the booke, or hee that licensed it, though you have both agreed together to breed some base suspicion of him<sup>a</sup>, as if he *meant somewhat else than for feare of our gracious King he dares speake out*. The Doctor, I assure you, dares speake what hee thinkes, (though you, as I perswade my selfe, thinke not what you speake :) and will now tell you what hee thinkes to bee the Doctrine of this *Church* in this present businesse, of *Sacrifices*, *Priests*, and *Altars*, that wee may see there is no flincher from the words and notions, no more than from the Doctrines of most orthodox Antiquity.

(b) Booke of Ordination.

And first beginning with the *Priesthood*, in case you are not growne ashamed of that holy calling, you may remember that you were admitted into holy *Orders* by no other name; Being presented to the Bishop at your Ordination, <sup>b</sup> you did require to bee admitted to the *Order of Priesthood*: and being demanded by the Bishop, *if you did thinke in your heart that you were truly called according to the will of our Lord Iesus Christ, and the order of this Church of England, unto the Ministerie of the Priesthood*; you answered positively, that *you did*: if you thought otherwise than you said, as you doe sometimes, you <sup>c</sup> *lyed not unto men, but unto God*. Looke in the Booke of *Ordination*, and you shall finde it oftner than once or twice, entituled the *Office of Priesthood*, and the *holy Office of Priesthood*: the parties thereunto

(c) ABs 5.4.



thereunto admitted, called by no other name than that of *Priests*: Or if you thinke the Booke of Ordination is no good authority, (to which you have subscribed however in your subscription to the *Articles*;) look then upon the *Liturgie*, and the *Rubricks* of it, by wch you would perswade the world that you are very much directed in all this businesse: Finde you not there the name of *Priest*, exceeding frequent, especially in that part therof which concerns the *Sacrament*: The *Priest standing at the North side of the Table*, — Then shall the *Priest rehearse distinctly all the tenne Commandments*, — Then shall the *Priest say to them that come to receive the holy Communion*, — Then shall the *Priest turning himselfe to the people, give the absolution*, — Then shall the *Priest kneeling downe at Gods Board, &c. Infinitum est ire per singula*; It were an infinite labour to summe up all places of, and in the *Rubricks*, wherein the Minister is called by the name of *Priest*; which being so, as so it is, and that your owne sweet selfe hath told us that Altar, Priest, and Sacrifice are Relatives • the Church of *England* keeping still as well the Office of Priesthood, as the name of *Priest*, must needs admit of *Altars*, and of *Sacrifices*, as things peculiar to the *Priesthood*: But not to trust so great a matter to your rules of *Logicke*, wee will next see, what is the judgement of the Church in the point of *Sacrifice*. Two wayes there are by which the Church declares her selfe in the present businesse: First, positively in the Booke of *Articles*, and that of *Homilies*; and practically in the Booke of *Common prayers*. First, in the *Articles*; “ The offering of *Christ* once  
 “ made, is that perfect redemption, propitiation, and  
 “ satisfaction for all the sinnes of the whole world,  
 “ both

(d) p. 107.

(e) Art. 3.

Sect. 2.

"both originall and actuall; and there is no other sa-  
 "tisfaction for sinne, but that alone. This *Sacrifice* or  
*oblation* once for ever made, and never more to bee  
 repeated, was by our *Saviours* owne appointment to  
 bee commemorated and represented to us, for the  
 better quickning of our faith: whereof if there be no-  
 thing said in the Booke of *Articles*, it is because the  
 Articles related chiefly unto poynts in Controversie:  
 but in the Booke of *Homilies*, which doe relate unto  
 the *Articles*, as confirmed in them, and are (though not  
 dogmaticall, but rather popular discourses) a Com-  
 ment, as it were, on those poynts of doctrine, which  
 are determined of elsewhere: (f) wee finde it thus:  
 "That the great love of our Saviour *Christ* to man-  
 "kinde doth not onely appeare, in that deare-bought  
 benefit of our redemption, and satisfaction by his  
 "death and passion, but also in that hee hath so kindly  
 "provided that the same most mercifull work might  
 "bee had in continuall remembrance. Amongst the  
 "which meanes is the publick celebration of the me-  
 "morie of his precious death at the Lords Table:—  
 "our Saviour having ordained and established the re-  
 "membrance of his great mercie expressed in his pas-  
 "sion, in the *Institution* of his heavenly Supper.  
 Here is a commemoration of that blessed *Sacrifice*  
 which *Christ* once offered, a publick celebration of the  
 memorie thereof, and a continuall remembrance of it  
 by himselfe ordained. Which if it seeme not full  
 enough for the *Commemorative sacrifice*, in the Church  
 observed, the *Homilie* (g) will tell us further: "that  
 "this Lords Supper is in such wise to bee done and mini-  
 "stred, as our Lord and Saviour did, and commanded it  
 "to bee done, as his holy & apostles used it, and the good Fa-  
 "ther:

(f) Hom. of  
 the Sacrament,  
 part. 2, p. 197.

(g) Ibid. p. 198.

*“thers in the Primitive Church frequented it. So that what ever hath beene proved to bee the purpose of the Institution, the practise of the holy Apostles, and usage of the ancient Fathers; will fall within the meaning and intention of the Church of England.*

For better manifesting of the which *Intention*, wee will next looke into the *Agenda*, the publick Liturgie of this Church. Where first we finde it granted, that  
*“<sup>h</sup> Christ our Saviour is the verie Paschall Lamb that  
 “<sup>w</sup>is offered for us, and hath taken away the sin of the  
 “world: <sup>i</sup> that suffering death upon the crosse for  
 “our Redemption, he made there by his owne oblation of himselfe once offered, a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sinnes  
 “of the whole world. And to the <sup>k</sup> end that we should  
 “alwaies remember the exceeding great love of our  
 “Master, and only Saviour Iesus Christ thus dying for  
 “us, and the innumerable benefits which by his precious bloodshedding he hath obtained to us: he hath  
 “instituted and ordained holy mysteries, as pledges  
 “of his love and continuall remembrance of his death,  
 “to our great and endlesse comfort; <sup>i</sup> instituting and  
 “in his holy Gospell commanding us to continue a  
 “perpetuall memorie of that his precious death till his coming againe. Then followeth the consecration of the creatures of bread and wine, for <sup>m</sup> a remembrance of his death and passion, in the same words and Phrases which Christ our Saviour recommended unto his Apostles, and the Apostles to the Fathers of the Primitive times: which now, as then, is to bee done onely by the Priest [Then the Priest standing up shall say, as followeth] to whom it properly belongeth, and upon whom his Ordination doth conferre a power of mini-*

(b) Preface or: Easter day.

(i) Prayer of the consecration.

(k) Exhortation before the Communion.

(l) Prayer of the consecration.

(m) Prayer of the consecration

## Sect. 2.

(n) *Prayer after  
the communion.*

*string the Sacraments, not given to any other Order in the holy Ministerie. The memorie or commemoration of Christs death thus celebrated, is called "a sacrifice, a sacrifice of praise and thanksgiving; a sacrifice representative of that one and onely expiatorie sacrifice which Christ once offered for us all: the whole Communicants beseeching God to grant, that by the merits and death of his Sonne Iesus Christ, and through faith in his blood they and the whole Church may obtaine the remission of their sinnes, and all other the benefits of his Passion: Nor stay they there, but forthwith offer and present unto the Lord their selves, their soules and bodies, to bee a reasonable, holy, and lively sacrifice unto him: And howsoever, as they most humbly doe acknowledge, they are unworthy through their manifold sinnes, to offer to him any sacrifice, yet they beseech him to accept that their bounden dutie and service. In which last words, that present service which they doe to Almighty God, according to their bounden duties. in celebrating the perpetuall memory of Christs precious death, and the oblation of their selves, and with themselves the sacrifice of praise and thanksgiving, in due acknowledgement of the benefits and comforts by his death received, is humbly offered unto God, for, and as a Sacrifice, and publickly avowed for such, as from the tenour and coherence of the words doth appeare most plainly. Put all together which hath been here delivered from the Booke of Articles, the Homilies, and publick Liturgie, and tell mee if you ever found a more excellent concord, than this betweene Eusebius and the Church of England, in the present businesse: Our Saviours sacrifice upon the Crosse, called there, τὸ τῷ πάντος λόγους κατὰρτον; and*

and here acknowledged to bee the *perfect redemption, Cap. 5.*  
*propitiation, and satisfaction for all the sinnes of the*

*whole world.* There wee have παραδοθέντα μυστήρια  
 mysteries delivered to us by our Lord and Saviour, for  
 a remembrance of that great sacrifice; and here<sup>(o)</sup> an  
 Institution of *holy mysteries*, as pledges of his love, and  
*continually remembrance* of his death. The memory or  
 commemoration of this his death, called there τῷ

σάματος αὐτοῦ καὶ τῷ αἵματι ὑπόμνησις: and<sup>(p)</sup> here the  
 publick celebration of the memorie of his precious  
 death, at the Lords Table; there μνήμην τῷ μεγάλῳ

θύματος. here<sup>(q)</sup> the remembrance of his great mercy  
 expressed in his passion: there for the offering of this  
 sacrifice to almighty God, πάντας καὶ ἱεροῦσιν. &c.

there was a Priesthood thought to be very necessary,  
 and here the Priest alone<sup>(r)</sup> hath power to consecrate  
 the Creatures of bread and wine, for a remembrance

of his death and passion: There the whole action, as it  
 relates to Priest and people, is called θυσίαν ἀνήσιος; &  
 here<sup>(s)</sup> the sacrifice of praise and thanksgiving: there

τὰς λογικὰς θυσίας, & ἱεροπρατεῖς θύμα. here in the  
 selfe same words, a reasonable and holy sacrifice: There  
 the Communicants doe offer to the Lord σφῶς αὐτοῖς;

σάματι καὶ ψυχῇ, &c. and here they doe present unto  
 him their selves, soules, and bodies. Finally, there it is  
 said, θύμεν τὴν μνήμην τῷ μεγάλῳ θύματος, that they

doe sacrifice unto the Lord the memory of that great  
 oblation: i. e. as hee expounds himselfe, they offer to  
 him the commemoration of the same ἀλλ' ἢ τῆς θυσίας,

for, and as a Sacrifice. And here<sup>(t)</sup> wee doe beseech the  
 Lord to accept this our burden dutie and service, for,

and as a sacrifice, which notwithstanding wee con-  
 fesse our selves unworthy to offer to him. Never did

(o) Exhortation  
 to the Commu-  
 nion.

(p) Hom. p. 107

(q) Hom. ibid.

(r) Rubrick be-  
 fore the conse-  
 cration.

(s) Prayer after  
 the Communion.

(t) Ibid.



Sect. 2. Church agree more perfectly with the ancient pat-  
ternes.

Yet lest you should endeavor, as you use to doe, to  
cast a mist before the eyes of poore ignorant people,  
as if the Church meant nothing lesse than what here is  
said; will you bee pleased to looke upon those Wor-  
thies of the Church, which are best able to expound,  
and unfold her meaning: wee will begin with Bishop  
*Andrewes*, and tell you what he saith (\*) as concerning  
*sacrifices*. "The *Eucharist*, saith hee, ever was and is by  
"us considered, both as a *Sacrament*, and as a *Sacri-*  
"fice. A *sacrifice* is proper and appliable onely to Di-  
"vine worship. The *sacrifice* of *Christs* death did suc-  
"ceed to the *sacrifices* of the old Testament; which  
"being prefigured in those *sacrifices* before his com-  
"ming, hath since his comming beene celebrated per  
"Sacramentum memoria, by a Sacrament of memo-  
"ry, as S. *Austin* saith it. Thus also in his answer unto  
Cardinall *Bellarmino*, *Tollite de missa Transubstantiationem v-  
stram, nec diu nobiscum lis erit de sacrificio, &c.*  
"Take from the Masse your Transubstantiation, and  
"wee will have no difference with you about the sa-  
"crifice. (\*) The *memorie* of a *Sacrifice* we acknowledg  
"willingly, and the King grants the name of *Sacri-*  
"fice to have beene frequent with the Fathers. For  
Altars next. "If wee agree (y) saith hee) about the  
"matter of *sacrifice*, there will be no difference about  
"the Altar. The holy *Eucharist* being considered as a  
"sacrifice (in the representation of breaking the Bread,  
"and pouring forth the Cup,) the same is fitly called  
"an Altar; which againe is as fitly called a Table, the  
"Eucharist being considered as a *Sacrament*, which is  
"nothing else but a distribution and application of the  
"Sacri-

(u) Answ. to  
Peron. c. 6.

(x) Memoriam  
ubi sacrificii  
damus non in-  
viti. Res. ad  
Card. Beke c. 8.  
(y) Answ. 10.  
Card. Peron. 7.

“ *Sacrifice* to the severall receivers. So that the matter  
 “ of *Altars* makes no difference in the face of our  
 “ Church. As Bishop *Andrewes* wrote at King *James*  
 his motion against Cardinall *Bellarmino*; so *Isaac Casaubon*  
 writ King *James* his minde to Cardinall *Peron*; and  
 in expressing of his minde, affirmeth, *Veteres*  
*clesie Patres*, &c. “ That the ancient Fathers did  
 “ acknowledge one onely Sacrifice in the Christian  
 “ Church, which did succeed in place of all those sa-  
 “ crifices in the law of *Moses*; that hee conceived the  
 “ said sacrifice to be nothing else, *nisi commemoratio-*  
*nem ejus quod semel in cruce* Christus *Patri suo*  
 “ *obtulit*, than a Commemoration of that sacrifice  
 “ which *CHRIST* once offered on the Crosse  
 “ to his heavenly Father: (z) that oftentimes the  
 “ Church of *England* hath professed, she will not strive  
 “ about the Word, which shee expressly useth in her  
 “ publick *Liturgie*. All this you seeme to grant, but  
 then make a difference betweene (a) the *Commemora-*  
*tion of a sacrifice*, and a *commemorative sacrifice*: And  
 though you grant that in the *Eucharist* there is *com-*  
*memoratio sacrificii*, yet you flie out upon the (b) Do-  
 ctor, for saying that the Church *admits of a commemo-*  
*rative sacrifice*; which is as much, you say, as *P. Lombard*  
 and all his ragged regiment admit of. If this be all you  
 stand upon, you shall soone be satisfied. Arch-Bishop  
*Cranmer* (whom you your selfe acknowledge to be the  
 most learned on this Theame of our late Divines) di-  
 stinguisheth most cleerely (c) betweene the *sacrifice pro-*  
 “ *pitiatory* made by Christ himselfe onely, and the sa-  
 “ *crifice commemorative* and gratulatory made by the  
 “ Priests and people. My Lord of *Durham* also doth  
 call the *Eucharist* (d) a *representative* and *commemorative*

(z) De verbo  
 nullam feli-  
 tem notuam;  
 Ep. ad Card. Per-  
 ron.

(a) p. 105.

(b) 106.

(c) Defence of  
 his 4. Booke  
 against Gaudi-  
 ner, p. 439.

(d) Of the Re-  
 miss Sacrific., p.  
 65.

- Sect. 2. *sacrifice*, in as plaine language verely, as the Doctor did; although hee doth deny it to bee a proper sacrifice: As for your Criticisme, or quarrell rather, betweene a commemorative sacrifice, and a commemoration of a Sacrifice, which you insift on, it was very needlesse, both termes being used by Bishop *Andrewes* (as great a *Clerke* as any *Minister of Lincolne Diocesse*) as aequipollent and aequivalent, both of one expression; of which see the Margin. But to goe forwards with the *Sacrifice*, my Lord of *Chichester* thus speakes unto his Informers: “<sup>f</sup> I have (saith hee) “so good an opinion of your understanding, though “weake, that you will conceive the blessed *Sacrament* “*of the Altar*, or the Communion Table, which you “please, to bee a sacrifice. What doe I heare the Bishop say, the *blest Sacrament of the Altar*? And doe you not perswade us, or at least endeavor it, out of his answer to the Gagger, that <sup>g</sup> *Gaggers of Protestants call it so*, but *Protestants themselves doe not*? It is true, that in his answer to the Gagger, hee hath those very words which you thence produce; *the Sacrament (as you call it) of the Altar*: but then it is as true, that he doth call it so himselfe; and is resolved to call it so, howsoever you like it. “Walk you <sup>h</sup> (saith he) at ran- “dome, and at rovers in your by-pathes, if you please. “I have used the name of *Altar* for the Communion- “Table, according to the manner of antiquity, and “am like enough sometimes to use it still. Nor will I “abstaine, notwithstanding your oggannition, to fol- “low the steps and practice of Antiquity, in using the “words *Sacrifice* and *Priesthood* also. Finally, <sup>h</sup> hee brings in Bishop *Morton* professing thus, *That hee helieved no such sacrifice of the Altar, as the Church of Rome doth*

(e) De commemoratione  
ib. Sacrificii  
 seu sacrificio  
 commemorative.  
 Respons. ad Car.  
 Bell.  
(f) Appello  
Cantorem,  
p. 287.

(g) p. 95.

(g) Appellat.  
p. 288.

(h) Ibid. p. 286.


*doth, and that hee fancieth no such Altars as they employ* though hee professed a Sacrifice and an Altar. Neither doth Bishop Morton allow the names of Priest and Altar, and no more than so: but hee alloweth of a Reverence to bee done *towards the Altar*; though differently from that in the Church of *Rome*. For thus saith hee, "The like difference may bee discerned, "betweene their manner of reverence in bowing to- "wards the Altar for adoration of the *Eucharist* onely: "and ours in *bowing* aswell when there is no Eucha- "rist on the Table, as when there is, which is not to "the Table of the Lord, but the Lord of the Table, "to testifie the Communion of all the faithfull Com- "municants thereat, even as the people of God did, "in adoring him before the *Ark his foote stoole*, "Psal. 99. &c. So he in his 6. booke of the *Romish Sa- "crifice* cap. 5. Sect. 15. of the edition An. 1635.

Thus having plainly layed before you, the Doctrine, Use, and practice of *Antiquitie* in the present businesse, together with the tendries of the Church of *England* conforme thereto; wee will next see what you can say unto the contrary, and what faire dealing we are like to finde in your proceedings.

## CHAP. VI.

An Answer to the Cavils of the Minister of  
Linc. against the points delivered in the for-  
mer Chapter.

*Nothing delivered in the 31 Article, against the being of a Sa-  
crifice in the Church of Christ, nor in the Homilies. A pious  
Bull obtruded on the Doctor by the Minister of Linc. The  
Reading-Pew, the Pulpit, and the poore-mans Box made  
Altars by the Minister of Linc. An huddle of impertinen-  
cies brought in concerning sacrifice Commemorative, com-  
memoration of a sacrifice, and materiall Altars. The sacri-  
fice of the Altar knowne by that name unto the Fathers. Ar-  
nobius falsified. The Minister of Linc. questions S. Pauls  
discretion, in his Habeinus Altare, Heb. 13. 10. and falsifi-  
eth S. Ambrose. The meaning of that Text according unto  
B. Andrewes, B. Mountague, the Bishop and the Minister of  
Linc. The same expounded by the old Writers, both Greeke  
and Latine. The Altars in the Apostles Canons made Pan-  
teries and Larders; and Iudas his bag an Altar by this man  
of Linc. The Doctor and Ignatius vindicated in the three  
places touching Altars The prophane Passage in the Ministers  
Booke of a Widow-Altar. An Answer to the Cavils of the  
Minister of Linc. against the evidence produced from Irenae-  
us and S. Cyprian. The Ministers ignorant mistakes about  
the meaning of Tertullian in the word Ara. Pamlicus new  
reading about Charis Dei, not universally received. A  
briefe recitall of the substance in these two last Chapters.*

E ended our last Chapter with the Church  
of England, and with the Church of England  
wee must now begin; your method leads  
me to it, which I meane to follow, as well  
as such a broken clew can leade mee, in so confused a  
Labe-



Laberinth as of your compositions: And here you change the very state of the question at your first entrance on the same. The Bishop charge it home, as hee conjectured, <sup>a</sup> that if the *Vicar should erect any* (a) Letter p. such *Altar, his discretion would prove the only Holocaust to be sacrificed thereon*: Now you have changed it <sup>b</sup> to a *close Altar at the upper end of the Quire, where the old Altar in Queene Maries time stood*. This is no honest dealing to begin with. The mention of *close Altars*, and *Queene Maries time*, comes in here very unseasonably, if not suspiciously, onely to make poore men afraid, (whom you have thoroughly possessed already with such *Panick feares*) that *Altars* and *Queene Maries* dayes are comming in againe amongst us. Nor have you dealt better with the 31 Article in your own Edition <sup>c</sup> of the Bishops letter, where you have made it say, that that other oblation, which the Papists were wont to offer upon *these Altars*, is a *blasphemous figment*, and *pernicious imposture*. *These*, was not in the Text before, and is now onely thrust into it, to make the Vicar come up *close* to *Queene Maries Altars*. I pray you good Sir, what spectacles did you use, when you found *Altars*, and *these Altars*, *Papists*, and *that other oblation* in the 31 Article, wherein my dull and heavie eyes can see no such word? This is another of your tricks, to make your credulous followers beleeve, that by the doctrine of the Church in her publick Articles, *Papists* and *Altars* are meere Relatives; that so whosoever shall but use the name of *Altar*, or speake of placing the Communion Table *Altar-wise*, may be suspected presently to be a *Papist*, or at least *Popishly* affected. Nor doe I speake this without good authority: For doe not you tellus, that the *Phantasticall Vi-*

(a) Letter p.

(b) p. 102.

(c) p. 14:

Sect. 2.

*car called his Communion Table an Altar, as the Papists doe, p. 199?* and have you not corrupted the Bishops Letter, to make it say, that *Altars were onely erected for the sacrifice of the Masse, p. 16?* which was not in the Text before. But Sir, the primitive *Christians* had their *Altars*, when there was no such thing in being<sup>d</sup> as the *Papish Lambe*; no such *blasphemous figments*, and *pernicious impostures*, as by the Article are charged on the Church of *Rowe*, in those, by us, rejected sacrifices of the *Masse*: So that both I and you, may without danger of revoking our subscriptions to the Booke of *Articles*, set the Communion Table at the upper end of the *Chancell*, there where the *old Altar* stood in *Queene Marias time*, if you needs will have it so; and yet no more dreame of the *Papish Lambe*, and those *blasphemous figments* which the Article speakes of, than did the holy Fathers in the primitive times, when neither your said *Papish Lambe*, nor any of those figments were *in rerum natura*. Now, as you palter with the *Article*, so doe you onely play and dally with the *Homilie*; as one that loves so dearly well, (whatsoever you say unto the contrary) *καρποδοῖν τὰ μυστήρια*, to make your selfe merry with sacred things. You tell us from the *Homily*, that wee must take heed<sup>e</sup> lest the *Lords Supper* of a memory bee made a sacrifice: and then proceede, *What saith the Doctor to this?* Hee saith that by these words the Church admits of a *Commemorative sacrifice*. Which said, you make your Readers even burst with laughter, by telling them, that the poore man hath found a *true and reall sacrifice*, (in the Booke of *Homilies*) but it is a *Bull*; a very strange and hideous *Bull* which this *Calfe* makes the Church speake unto her people in her publik *Homilies*. And what is that?

“ As

(d) The 31 Article having taken away the *Papish Lambe*. p. 102.

(e) Of the Sacrament. part. 2. p. 198.

(f) p. 103, 104.

“As wee must take heed, good people, we apply not  
 “the Sacrament of the Supper to the dead, but to the  
 “living, &c. so must wee take especiall heed, lest of a  
 “*Commemorative sacrifice* it bee made a *Sacrifice*. A  
 very *pious Bull* indeed, you speake wondrous rightly;  
 but a *Bull* onely of your owne herd, and onely fit for  
 such a *Milo* as your selfe, to carry. For tell mee, doth  
 the Doctor say, that by *these words the Church admitts*  
*of a Commemorative sacrifice*? On with your false eyes  
 once againe, and you will finde the Doctor makes no  
 other answer to your objection from the *Homily*<sup>h</sup>, but  
 that the *sacrifice rejected in the Homily, is that which is*  
*cryed downe in the booke of Articles, which the Epistoler*  
*had no reason to suspect was ever aimed at by the Vicar.*  
 Of a *Commemorative sacrifice* in those words of the  
*Homilie, ne gry quidem*, there. Indeed the Doctor  
 said before, in answer to your argument from the 31.  
*Article*, that though the Church condemned *that*  
*other oblation of the Papists*, as the letter calls it: yet  
 “she allowes of a *Commemorative Sacrifice* for a perpe-  
 “tuall memory of *Christs* precious death, of that his full,  
 “perfect, and sufficient sacrifice, oblation, and satisfac-  
 “tion for the sins of the whole world. And for the  
 prooffe thereof referred himselfe unto the *Prayer of*  
*the Consecration*; which are not, sure, the words  
 of the *Homily*, or by him cited thence, if you  
 marke it well. Or had hee said it of *those words* in the  
 Booke of *Homilies*, had it beene such a *strange and hi-*  
*deous Bull*, with foure Hornes, and I know not how  
 many tayles, for you to leade it by up and downe the  
 Countrey, for the delight and solace of your sportfull  
 Readers? Could you not paraphrase upon it thus?  
 We must take heed good people, lest the Lords Sup-

(g) which  
 though it be not  
 so fierce as Pius  
 Quintus his,  
 yet is a kinde of  
 pious Bull p. 104

(h) Col. p. 3.

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per, of a *memorie* be made a *Sacrifice*: i. e. left of a *Commemorative sacrifice*, it bee made *propitiatorie*? No: He that lookes for ingenuity from such hands as yours, must have lesse knowledge of you, and more faith in you, than I dare pretend to. And for your *Bull*, that was but a device to make sport for *Boyes*. Shewing us so much *Spanisb* in the Margin, you had a minde to let us see, that you did understand as well their customes, as their language: and therefore would set out a *Iuego de Toros*, a kinde of *Bull baiting* for the *Boyes*, who must be pleased too in this businesse. You have not studied all this while, *populo ut placerent* onely, but now and then *ut pueris placeas*, & *declamatio fias*, as you know, who said.

But would we see a *Bull* indeed, a *Bull* set out with flowers and Garlands, ready for the *Sacrifice*? Out of your store you can afford us such a one, though not so *pious* altogether, as that you sent unto the Doctor. Wee saw before how well you pleaded against *Altars*, out of the Articles and booke of *Homilies*: and now behold an argument from the *Common prayer Booke*, which, if the businesse be not done already, will be sure to doe it. For you <sup>i</sup>appeale to all indifferent men, that  
 “pretended to any knowledge in Divinity, if the *Reading Pew*, the *Pulpit*, and any other place in the  
 “Church bee not as properly an *Altar*, for prayer,  
 “praise, thanksgiving, memorie of the passion, dedicating our selves to Gods very service; and the  
 “Churches Box or Bason, for that oblation for the  
 “poore which was used in the Primitive times; as  
 “is our holy *Table*, howsoever situated or disposed.  
 Nay, you goe further, and demand, *what one sacrifice*  
 “can be inferred out of the Collects read by the *Priest*  
 at

" at the *Communion Table*; which are not as easily de-  
 " duced out of the *Te Deum* and *Benedictus* said in the  
 " *Quire*, or *Reading Pew*: whether there bee no pray-  
 " ing, praising, commemorating of the Passion, and  
 " consecrating of our selves to Gods service in those  
 two *hymnes*. The Fathers were but silly soules in drea-  
 ming of one *Altar* only in each severall Church: wher-  
 as indeed there are as many as wee please to make.  
 Here is the *Poore-mans Box*, the *Communion Table*, the  
*Pulpit*, and the *Reading Pew*, *Enquatnor Aras*: soure  
 in a knot, and yet not halfe enough for so many sacri-  
 fices. And therefore every place, the *Bell free*, the  
*Church-porch*, the *Charnell house*, the *seat* of every pri-  
 vate person, the *Vestrie* chiefe of all, and whatsoever  
 other place a man may fancy to himselfe, are now  
 turned to *Altars*. This if we doe not yeeld to at the  
 first proposall, wee are pronounced alreadie to have no  
 knowledge in *Divinitie*; and not to be *indifferent men*,  
 but parties. Not so *indifferent men* as I thinke you are :  
 nor so well skilled in this new *Lincolns-hire divinity*,  
 which onely you and one or two more of your deare  
 acquaintance, have been pleased to broach. What  
 need we take this paines to looke after *Altars*, when  
 by this *Boston* doctrine the *Communion Table* may as  
 well be spared? *O spes inanes & frustra cogitationes*  
*mea!* It alwaies was my hope, that howsoever wee  
 lost the *Altar*, I might be confident wee should have  
 a *Table* left us for the holy Sacrament, at least the  
 Sacrament it selfe. But see how strangely things are  
 carried: Rather than heare of *Altars*, we will downe  
 with *Tables*; yea with the Sacrament it selfe: and let  
 the memorie of *Christs* passion bee celebrated how it  
 will, or where it will, in the *Pew*, or *Pulpit*, the *Porch*



Sect. 2. or *Bell-free*. Is't not enough to heare it talked of, but we must come and see it acted? what are these Sacraments they speake of, but *signes*, and *figures*; and by what *figure* can they make us bee in love with *signes*? Or say that there bee some *spirituall* sacrifices expected of us by our God; may we not offer them without *materiall Tables*? yea and without *materiall Churches*: on therefore *Westward* ho, for *Salem*, and the free Gospell of *New-England*. This is the knowledge in Divinitie you so much pretend to: which, wheresoever you first learnt it, was never taught you, I am sure, in any of the bookes that you subscribed to, *when you came to your place*. Wee grant that those two *Hymnes* you speake of, are of excellent use: and purposely selected for the setting forth of Gods praise and glory, with an acknowledgement of our bounden duties to him, for his grace and goodnesse. But then the *Liturgie* hath taught you, that the *Lords Table* is the proper place at which to celebrate the memorie of our Saviours passion: <sup>k</sup> which, the *Priest standing* at the same, and consecrating there the *creatures of bread and wine*, according to *Christs holy institution*, doth represent unto the people. And when, in testimonie of our common and publick gratitude for so great a mercie, we offer our whole selves unto him, both *soule and body*, we are enjoyned to doe it at or neere the same place also. <sup>l</sup> And here O Lord wee offer and present unto thee, our selves, *soules and bodies*; here where thou hast been pleased to make us partakers of *Christs* bodie and blood, and sealed unto our soules the benefits of his death and passion. Will you have more? The <sup>m</sup> *Homilie* hath told us, that "we are bound to render thankses " to Almighty God for all his benefits briefly comprised

(k) Prayer of the  
Consecration.

(l) Prayer of the  
Communion.

(m) Of the Sa-  
crament, part. 2.  
p. 203.

“prised in the death, passion, and resurrection of his  
 “dearely beloved Sonne, the which thing becaule wee  
 “ought chiefly at this *Table* to solemnize, (marke you  
 that, this *Table*?) the godly Fathers named it *Eucha-*  
*ristia*, that is, thanksgiving Had I but such a Bandog,  
 as your friend H. B. this *Puritan Bull* of yours might  
 be better baited, than his *Popes Bull* was. Your *Popish*  
*lamb*, and *Puritan Bull* being both discarded by the  
 Church, may goe both together. But I must tell you  
 ere we part, that that which *I suspected is now come to*  
*passé. viz.* that by your principles, every *Cobler, Tinker,*  
 and other Artizan, may take his turne, and minister at,  
 and on the *holy Altar*.

That which you shew us next, is but another  
 λογμαζία, a quarrell about words and Phrases;  
 touching the difference betweene a *commemoratio* (n)p.104.105  
*sacrificii*, and a *commemorative sacrifice*: the first be-  
 ing used, you say, by *Chrysostome, R. Iames, and Pet.*  
*Lombard, S. Austin, Ensebius*, and the booke of *Homilies*;  
 the later only by this wretched Doctor, and such un-  
 lucky birds as hee, the *ragged regiment* of P. Lombard.  
 Which said, you presently confute your selfe, as your  
 custome is, confessing that some “ *few learned men of* (o)p.105  
*the reformed Church, doe use the name of a Commemora-*  
*tive Sacrifice*; and yet (God blesse them) are not  
 brought within the compasse of *that ragged regiment*.  
 But hercof wee have spoke already in the former  
 Chapter. For *Sacrifices* next, you cannot possible ap-  
 prove (which P *Protestants* and *Papists* doe joyntly (p)p.108.  
 denie) that ever *materiall Altar* was erected in the  
*Church, for the use of spirituell and improper sacrifices*.  
 Assuredly the *Papists* have good reason for what they  
 doe; and if you grant them this position, simply, and  
 with-

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without restriction ; you give them all that they desire. For by this meanes they gaine unto them all the Fathers, who speake of *Altars. passim*, in their workes and writings ; *materiall Altars*, questionlesse, made of wood or stone. And if *materiall Altars* were not made for *improper sacrifices*, you must needs grant they had some proper *sacrifices* to bee performed upon those *Altars* : Besides, in case the note be true, that never *materiall Altar* was erected for a *spirituall and improper sacrifice*, and that the Sacrament of the Lords Supper bee but a *metaphoricall and improper sacrifice*, as <sup>1</sup> you elsewhere say ; it may be done as well without a *materiall Table*, and any where as properly as in a *materiall Church*. Did you distinguish, as you ought, betweene the *mysticall sacrifice* in the holy Eucharist, *commemorative* and representative of our Saviours death ; and those *spirituall sacrifices*, which every Christian man is bound to offer to the Lord, at all times and places : you would finde the vanitie and weaknesse of these poore Conclusions. Yet you goe forwards still on a full careere, and having filled your margin with a huddle of impertinent quotations, you fall at last on this fine fancie : <sup>1</sup> how that *God suffered not the first Ages of the world for 1650. yeeres to passe away without prayers, and thanksgivings ; and yet he suffred it to passe without any Altars*. May a man take it on your word, and not bee called for it to an after reckoning ? Did you not say, the Page before, that *Altar, Priest, and Sacrifice* were relatives ? and finde wee not in holy writ that *Cain* and *Abel* brought their offerings to the Lord their God ? their *sacrifices* as they are intituled, *Hebr. 11. 4.* if so, then by your owne rule doubtlesse, there were *Altars* also. Or if God suffered all that

(9) p. 141.

(9) p. 110.

that time to passe without any *Altars*; did it not passe Cap. 6.  
 away without *any Tables*, or any *Churches* that wee  
 reade of? But see the charitie of the man, and his lear-  
 ning too. For if the Doctor will but promise not to (1) p. 110.  
*disturbe the peace of the Church any more*, this lusty Lad  
 of *Lincolnshire* will finde him all the severall *Altars*,  
 which have beene spoke of by the Fathers for *spirituall*  
*sacrifices*. These wee shall meet withall hereafter,  
 amongst your impertinencies. Meane time I passe my  
 word to keepe covenant with you, and promise you  
 sincerely before God and man, that as I never did, so I  
 never will put my hand to any thing by which the  
*Church may bee disturbed*. 'You know *Elijahs* answere (1) 1. King.  
 unto proud K. *Abab*; *It is not I, but thou and thy Fa-* 18. 18.  
*thers house that have troubled Israel*.

From *Altars* wee must follow you, as you lead the  
 way, unto the sacrifices of the Altar. Whereof though  
 wee have spoken before enough to meet with all your  
 cavils; yet since you put me to the question, 'where you (1) p. 115:  
 may reade this tearme of mine, *Sacrifices of the Altar*, if  
 you reade not of them in the *Sacrifices of the Law*; I  
 will tell you where. Looke through the booke of *Ge-*  
*nesis*, and tell me if you meet not with many sacrifices,  
 and sacrifices done on *Altars*, by *Abel*, *Noah*, *Abraham*,  
*Isac*: *sacrifices of the Altar*, doubtlesse, and yet not  
*sacrifices of the Law*. The law you know was a *Post-*  
*natus*, not borne a long time after those good *Patri-*  
*archs* died; you cite the *Cardinall* rightly, that all  
 the *sacrifices* which wee reade of in the Scripture, were  
 necessarily to bee destroyed. But presently you change  
 his termes, and for his *sacrifices in the Scripture*, put  
 downe your *sacrifices of the Law*; as if the Scrip-  
 ture went no further than the *Law of Moses*. If in

Sect. 2. the ancient Fathers we doe not finde *in terminis*, the sacrifice of the *Altar*, it helps but little to your purpose: the Doctour no where saying that hee had it from them. And if they call it not *in terminis*, the sacrifice of the *Altar*, they call it so at least *ex consequente*, when they entitle the Lords Supper by the name of *Sacrifice*, and such a sacrifice as is to bee offered on a sacred or an hallowed *Altar*. And yet to satisfie your tonging, it shall bee hard but wee will finde it for you amongst the Ancients, and not consult the *Index* neither. For what conceive you of S. *Austin*, was not hee an Ancient? and yet hee calls it so *in terminis*, without doubt or scruple. *Cum ergo Sacrificii sive Altaris* [N. B.] *sive quarumcunque elemosynarum, &c.* in the *Enchiridion ad Laurentium*, cap. 12. of the edition of *Daneus*. Nor shall S. *Austin* goe alone: it being called so by *u Bede*, no such very *puisse*, and that *in terminis terminantibus*, which is that you stand upon. But where you adde, that possibly the Ancient Fathers could not have any notice of this sacrifice of the *Altar*;\* and for a prooffe therof produce a passage from *Arnobius*: besides what hath before been answered to the place it selfe, the Doctor cannot chuse but tell you, that you have used *Arnobius* worse, than any *Gentile* would have done. *Arnobius* was not asked, as you put the question, *What are you Christians to performe no manner of sacrifices at all?* but whether the *Christians* thought that no such thing as sacrifice was at all proper to the Gods? *Quid ergo? Sacrificia censetis nulla facienda?* as your margin rightly. Nor doth *Arnobius* answer to the question, as you make him answer, *no, not any at all*: as if the *Christians* only had had no sacrifices, or thought no kinde of sacrifice to. bee a fitting service for the heavenly.

(u) *Ecclēfīe  
mos obtinuit  
ut Sacrificium  
Altaris, &c. in  
Marc. c. 44.  
(x) p. 116.*



heavenly powers : but *ex Varronis vestri sententia, nulla*; none, if wee may beleeeve your owne Author *Varro*, a learned man amongst your selve. y And this he makes *non nostra*, none of our opinion; though you most falsly make it both his and ours; that is, the Christians of those times. You must bring betrer proofes than this, or else it will be possible enough that the ancient Fathers might take notice of this *Sacrifice of the Altar*: which is the matter you denie, and to make good your negative, have thus used *Arnobius*.

(y) *Ve votis non nostris, sed Varronis vestri sententia respondemus.*

But, as you say, the Doctor hath found it in the Bible for all this, *Heb. 13. 10. Wee have an Altar*: And so have you. Doe not you finde it in the Bible, as well as hee? Yes; but you know the meaning of it better than any Doctor of them all; better than *Doctor Gentium*, than *S. Paul* himselfe; “*For in good faith*, say you,<sup>a</sup> if “*S. Paul* should meane a *materiall Altar* for the Sacra-  
“*ment in that place* (with reverence to such a chosen  
“*Vessell of the Holy Ghost*, bee it spoken) it would  
“*prove the weakest argument that was ever made by*  
“*so strong an Artist*. Which said, you descant on it  
“*thus*: “*Wee have an Altar and a Sacrifice of the*  
“*Altar*, that you of the *Circumcision* may not par-  
“*take of*. And have you so? That is no great won-  
“*der* saith the *Iew*, when abundance of you *Christians*  
“*(the discipline of your Church being so severe)* may  
“*not partake thereof your selves*. And therefore you  
conclude, “*That for S. Paul to fright the Iewes with*  
“*the losse of that*, which so many millions of *Christi-*  
“*ans were themselves bereaved of*, had beene a very  
“*weake and feeble dehortation*. Is not this to *ponere*  
*os in celum*, to out-face heaven it selfe, in calling thus  
in question the judgement and discretion of that great

(a) p. 117.

(b) V. p. 58. of  
the holy Table.

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(c) p. 117.

(d) It would  
prove the wea-  
kest Argument,  
c. p. 117.

*Apostle* : *Tu quis es, O homo*; what art thou O man, that thou shouldest dare to dispute with *Paul*, and that upon such weake and feeble grounds? For good Sir, tell me where you finde that those degrees you speake of, and that *χρῶνται τὴν ἐκκλησίαν*, that *creeping on with time and leisure unto the bosome of the Church*; were knowne or practised in the time of this *Apostle*? Think you the discipline of the Church was growne to that severity in so short a time, as that the *Jemes* might turn it back upon S. *Paul*, to elude his Argument? That rigour, those degrees, were never heard of in the Church, till a long time after, though by you made as old as the faith it selfe: there being mention in the *Acts* of many families baptized, not a few thousands of particular persons, which did not runne through all those wearisome wayes, before they were admitted to the blessed Sacrament. Or were it that those wearisome wayes were travailed by the *Christians* in the *Apostles* time, before they were admitted to the Sacrament, yet were this but a sorry answer to his Argument, how <sup>d</sup> weake soever you conceive it. The *Apostles* argument is *de jure*, of a *right to eat*; your answer is *de facto*, of the act of eating. Those of the Circumcision had no *right* to eat of the *Christians* Altar; simply and absolutely no right at all. The *Initiati* had a kind of *right*, nay a good *jus ad rem*, though *in re* they had not, and to this *jus in re* they tended by those steps and degrees you talke of. Because a stranger hath no *right* to my lands, have my children none? and yet my children must *χρῶνται*, tarrie a while, expect their time, before they enter into actuall possession of them. What a *Goliath* have we here to encounter *David*, what a *Tretullus* have we found, to dispute with

with *Paul*; what a *Cerintus*, to make head against *S. Peter*: yet lest *S. Paul* should goe alone, you let us have *S. Ambrose* to beare him companie: and hard it is to say which of the two you use most courly. You taxe *S. Paul* with weaknesse, but yet you doe it with a *salva reverentia*, and with a *reverentia* be it spoken. *S. Ambrose* findes not in you so much good manners, whom you have falsified of purpose to make the Apostles argument as weake, as you say it is. For thus you shut up your *Censura* (or if you please your *εὐαγγελιστῶν*) of the blessed Apostle. *I will conclude with S. Ambrose, That we have nothing visible in all this disputation of S. Paul, neither Priest, nor sacrifice, nor Altar:* And then produce him in your margin, saying, *Nihil hic visibile, neque Sacerdos, neque sacrificium. neque Altare,* in 10. ep. ad Hebr. How you have falsified *S. Ambrose*, by turning *Horum*, into *Hic*, we have shewne before. The Father speakes there onely of *spirituall sacrifices*; and you will turne his *horum* into *hic*, as if he spoke there onely of the *mysticall* sacrifice. And were it *hic* in the originall of *S. Ambrose*, yet you are guiltie of another falshood against that Father, by rendring it, *in all this disputation*. The Fathers *hic*, if hee had said so, must have related to those points which were debated of, in the 10. Chapt. to the *Hebr.* whence the words were cited; and those spirituall sacrifices, which are there described, you, by an excellent sort of juggling, have with a *Hocus Pocus* brought it hither, and make us thinke it was intended for this *hic*, this place, *Heb. 13. 10.* of which now we speake, and which hath been the ground of that *disputation*, which you conclude with, from *S. Ambrose*.

Vsing the *Apostle*, and the *Fathers* in so foule a fa-

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(c) Tiphany.  
lib. 1. hares. 28.  
n. 2.

(f) p. 112.

(g) See the former Chapter.

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shion, it is not to bee thought you should deale more ingeniously with their *Disciples*. The servant is not above the Master; nor lookes for better usage from you, than hee hath done hitherto. Having concluded with *S. Ambrose*, your next assault is on the Doctor: whom you<sup>h</sup> report to be the *first sonne of the reformed Church of England*, that hath presumed openly to expound this place of a *materiall Altar*; <sup>i</sup> Not constantly, you say, but yet so expounded it. I beseech you, where? Not in the *Coal from the Altar*, there is no such matter. Take the words plainly as they lie, you shall finde them thus. "*And above all indeed, S. Paul in his Habemus Altare. Heb. 13. 10.* In which place whether he meane the Lords Table, or the Lords Supper, or rather the sacrifice it selfe, which the Lord once offered, certaine it is, that he conceived the name of *Altar*, neither to be impertinent nor improper in the Christian Church. Finde you that hee expounds the place of a *materiall Altar*? or that hee onely doth repeat three severall expositions of it? Now of those expositions, one was this, that by those words, *we have an Altar*, *S. Paul* might mean wee have a *Table*, whereof it was not lawfull for them to eate, that serve the *Tabernacle*. If this bee the *materiall Altar*, that you complaine of in the Doctors exposition; assuredly hee is not the first sonne, by many of the Church of England, that hath so expounded it. The learned Bishop *Andrewes* doth expound it so. *The Altar in the old Testament is by Malachi called Mensa Domini. And of the Table in the new Testament, by the Apostle it is said, Habemus Altare*: which whether it be of stone as *Mysen*; or of wood, as *Optatus*, it tells not. So doth my Lord of *Lincoln* also, one of the sonnes, I know, of the

(h) p. 12.

(i) and yet not constantly, neither.

p. 47.

(i) Answer to Card. Peron. cap. 6.

the Church of England. Citing those words of Bishop *Andrewes*,<sup>k</sup> you adde immediately, that this is the exposition of *P. Martyr* mentioned in the letter (*i.e.* my Lord of *Lincolns* letter to the Vicar of *Grantham*) that *as sometimes a Table is put for an Altar, as in the first of Malachi: so sometimes an Altar may bee put for a Table, as in this Epistle to the Hebrewes*. Next looke into the Bishop of *Chichester*,<sup>l</sup> who plainly tels you, "that the Lords Table hath beene called *ἁγία ἑστία* " from the beginning; not, as some falsly teach, by "succeeding Fathers: and that *S. Paul* himselfe may "seeme to have given authoritie and warrant to the Phrase. *Hebr. 13. 10*. The Doctor is not then the first sonne of the Church of England, that hath so expounded it. Or if he were, hee hath a second, but such a second as is indeed *Nulli secundus*, for some things that I could tell you of, even your good friend the Minister of *Lincolnsire*, one of the children of the Church, that writ the booke intituled the *Holy Table*. For presently upon the Bishop of *Lincolns* glosse, hee addes<sup>m</sup> this *de proprio*, than the which solution there may be peradventure a more full; but there can not bee a more plaine and conceivible answer. I see you can make use sometimes of a leaden dagger,<sup>n</sup> though, as you tell us, throwne away by the very *Papists*; yet not so utterly throwne away, (as within two leaves after you are pleased to tell us) but that it is still worne "by the *Jesuites*, *Salmeron*, the *Religious*, *à Lapide Haranus*, *Tiinus*, *Gordon*, *Menockius*, (and *Cajetan*) of which some are yet living, for ought I can heare. Nor doth your Authour say, it is throwne away, as if not serviceable to this purpose: <sup>p</sup> but onely that *non desunt ex Catholicis*, some of the Catholick writers doe expound

(k) p. 120.

(l) Appell. Cr. sacrem. 236.

(m) p. 120.

(n) I am sure  
this fellow is a  
mighty weak  
piece to take up  
the leaden dag-  
ger. p. 118.  
(o) p. 121.

(p) Bellarm. de  
Miss. l. 1. c. 47



it otherwise. I hope you would not have all Texts of Scripture to bee cast away like *leaden Daggers*, because, *Non desunt ex Catholicis*, some one or other learned man give such expositions of them, as are not every way agreeable unto yours and mine.

(9<sup>th</sup> Page).

Now as the Doctor was the *first Sonne of the Church of England*, so was *Sedulius* <sup>a</sup> the *first Writer before the Reformation*, that *literally and in the first place* did then *bring this Text to the materiall Altar*. Just so I promise you, and no otherwise. Or had *Sedulius* beene the first, the exposition had not beene so moderne, but that it might lay claime to a faire antiquity. *Sedulius* lived so neare *S. Austin*, that he might seeme to tread on his very heeles; the one being placed by *Bellarmino*, *an. 420.* the other *an. 430.* but ten yeares after.

(1) Scripturæ ex-  
planationes  
in omnes Epi-  
stolas S. Pauli,  
ex Origene, Am-  
brose, Hierony-  
mo, & Augu-  
stino excerptas.  
In script. Eccles.  
(f) In locum.

And if the Cardinals note <sup>c</sup> be true, that he excerpted all his notes on *S. Pauls* Epistles, from *Origen*, *Ambrose*, *Hierom*, and *Austin*: for ought I know, his exposition of the place may bee as old, as any other whatsoever. But for *Sedulius* (wheresoever he had it) thus he cleares the place: <sup>d</sup> *Habemus nos fideles Altare, præter Altare Iudeorum, unde corpus & sanguinem Christi participamus: i. e.* The faithfull have an Altar, yet not the *Jewish* Altar neither, from whence they doe participate of Christs body and blood: <sup>e</sup> that is plain enough, and yet no plainer than *S. Chrysost.* though you have darkened him as much as possibly you can, to abuse the Father. *Chrysostome* expounds it (as you say) of τὰ παρ' ἡμῶν of the things professed here amongst us: for prooffe whereof you bring in *Oecumenius* with his παρ' ἡμῶν, the *Tenets*, as it were, of *Christian men*. So that if you may be beleaved, the Father, and his second, doe expound the place. of the Doctrine, Te-  
nents,

(10<sup>th</sup> Page).

nets, or profession of the Church of *Christ*. "First, to **Cap. 6.**  
 begin with *Chrysostome*, ἔχ' ὅσα τὰ ἰουδαϊκὰ φέροι, (u) In Hebr.  
 τοιαῦτα τὰ παρ' ἡμῶν, ὡς ποδὲ Ἀρχιερεὺς θεὸς εἶναι 15.10.  
 μετέχων αὐτῶν The words you see, put neutrally, and  
 so translated in the Latine, *Non enim qualia sunt apud*  
*Judeos, talia etiam nostra sunt* : That is, as I conceive  
 his meaning, *our sacrifices*, or *our Sacraments* are  
 not such as the *Jewish* were, *our Altar* not such as theirs,  
 nor any of *our Rites* thereunto belonging. My reason  
 is, because it followeth in the Father, ὡς ποδὲ Ἀρχιε  
 ρεὺς θεὸς εἶναι μετέχων αὐτῶν; so that it is not lawfull,  
 no not to the *High-Priest* himselfe, to partake thereof.  
 Of what I pray you? Not of the things professed in the  
*Christian Church*? I hope you will not say, but it was  
 lawfull to the *Priests* to be partakers of the doctrine of  
 our Lord and Saviour. Why did the Apostles preach  
 unto the *Jewes*, in case it were not lawfull for them to  
 make profession of the *Faith*? Therefore the Father  
 must needs meane the *Christians sacrifices*, (perfor  
 med upon the *Altar* which the Apostle speakes of) of  
 which it was not lawfull for the *High Priest* (con  
 tinuing as hee was, *High-Priest*) to be partaker. And this  
 I take the rather to have beene his meaning, because  
*Theophylact* who followed *Chrysostome* so exactly, that  
 hee doth seeme to have abridged him; doth thus des  
 cant on it. Ἐπαρὴν εἶπεν, &c. Having before said  
 "(v. 9.) that no regard was to be had of meats, lest  
 "our owne Ordinances [τὰ ἡμέτερα] might bee  
 "thought contemptible, as things unobserved; hee  
 "addes, that wee have Ordinances of our own; ἐν  
 "ἡμῶν ἔχουσιν παρατήρησιν] not about meats, (as  
 "were the *Jewes*) ἀλλ' ἐπὶ τῷ θυσιαστηρίῳ, but such  
 "as doe concerne the *Altar*, "or the unbloody sacri  
 "fice

(v) Ita C'ty so  
 sianum lectus  
 est, ut ejus ab  
 brevia or dici  
 possit Be l. de  
 script. Eccl.

(2) ἡτοι τῷ  
 ἀρχιερεὶ  
 διδοι το ζῶον  
 πρὸς τὸν θεόν  
 In Hebr.

Sect. 2. "fice of *Christs* quickning body. Of which, which  
 "sacrifice [ ταύτης γὰρ ] it is not lawfull for the  
 "Priests to be partakers, as long as they doe service to  
 "the *Tabernacle*; i.e. the legall signes and shad'ows. The  
 like saith also *Oecumenius* with his παρατηρήσεις, which  
 you have englished *Tenets*, with the like felicitie, as  
 you did the τὰ παρ' ἡμῶν in *Chrysost.* For *Oecumenius*  
 saying as *Theophylact* had done before, because the A-  
 postle had affirmed, "That no regard was to be had  
 "of meates, &c. hee addes, Μὴ γὰρ ἔμμεῖς ἐκ ἑχο-  
 "μεν παρατηρήσεις; and have not we also our owne Or-  
 "dinances or observations? To which hee answers,  
 "with *Theophylact*, but a great deale plainer, Yes, ἀλλ'  
 "ὃ βρωμάτων, ἀλλὰ τὸ θυσιαστηρίον ἡμῶν. not of  
 "meats, but of our *Altar*. If you goe downeward to  
 the *Latines*, they are cleare as day. *Haymo* who lived  
 about the yeare 850. affirmes expressly on the place,  
*Altare ecclesie est, ubi quotidie corpus consecratur* *cri-*  
*sti*; that is the *Altar* of the Church, whereon the Bo-  
 dy of *Christ* is daily consecrated. And so *Remigius*, who  
 lived, and writ about those times; *Habemus ergo Altare*  
*Ecclesie, ubi consecratur corpus Dominicum*; the same  
 in sense, though not in words, with that of *Haymo*. This,  
 Doctor *Fulke*, almost as great a *Clerke* as you, conceives  
 to bee so really intended by *Oecumenius* and *Haymo*,  
 that hee reports, that they *did dote upon the place*;  
 even as you say, the Doctor *melts upon the place*.  
 But say you what you will. As long as he can back it  
 with so good authority, the Doctor will make more  
 of *Habemus Altare*, than before hee did; though you  
 should raise *Iohn Philpot* from the dead to expound it  
 otherwise; as we are told he did in the *Acts* and Mon-  
 p. 90. of your *holy Table*.

(a) Defence of  
the trans. c. 7.

n. 17.

p. 119.

From

From the Apostles Text, both *re & nomine*, proceed wee to the Apostles *Canons*, *nomine* at the least, if not *re* also; which, if not writ by them, are by the Doctor said to bee of good antiquity; nor doe you deny it: Onely you sling them off with a *Schoole-boyes* jest <sup>c</sup>, affirming confidently, that all good Schollers reckon those *Canons* but as so many *Pot-gunnes*. Not all good Schollers certainly; you are out in that. What thinke you of my Lord of *Chichester*, of whom the Doctor and the Minister of *Line.* too <sup>d</sup> may well learne as long as they live? He, a good Scholler in your owne confession, doth not alone call them the *Apostles Canons*, <sup>e</sup> but cites the 40. of them, as a full and strong authority to prove, that by the ancient *Canons* Churchmen had leave to give, and bequeath their Goods and Chattels by their last Will and Testament. And this, in his reply unto *Io. Selden*, whom hee knew too well, to thinke hee would give back at the report or blow of a *Schoole-boyes Pot-gunne*. Next, where those three Canons that the Doctor cited, doe speake so clearly of the *Altar*, and that by the same name *θυσιαστήριον*, used by the Apostle to the *Hebrewes*, that there is no deniall of it, you flie unto your wonted refuge, a scornfull and prophane derision: <sup>f</sup> *Hee that shall read*, say you, what is presented on these *Altars* for the maintenance of the Bishop and his Clergie, will conceive them rather to bee so many *Pantries, Larders*, or *Store-houses*, than consecrated *Altars*. <sup>g</sup> *O Curvae in terris animæ, & caelestium inanes!* So dead a soule, so void of all celestially impressions, did I never meet with. I am confirmed now more than ever, for the first Author of the *Dresser*; otherwise you had never bene *allowed* and *licenced* to call it as you doe, a *Pan-*

(c) p. 170.

(d) p. 95.

(e) Preface to  
Mt. Io. Selden,  
p. 53.

(f) p. 170.

(g) Preface  
Sat. 1.

Sec. 2.

(o) Cap. 2.

(h) Quorum  
Deus est ven-  
ter.

(Xp. 10.

(s) Ann. A. 57.

*trie*, or a *Larder*, and a *Storehouse*. I see there is good provision towards, and as much devotion. Your *Pigeon-house* wee have seene already °, and *Pottage* you will serve in presently, if we can bee patient. *Larders* we have, and *Store-houses*, and *Pantries*, which portend good cheare. Thinke you a man that heares you talke thus, would not conceive your *Kitchin* were your *Chappell*; the *Dresser* in the same, your *High-Altar*; and that your *Requiem Altars* were your *Larder*, *Pantrie* and *Store-house*? Get but a *Cooke* to bee your Chaplaine. and on my life, *Comus* the old belly god amongst the *Gentiles*, was never sacrificed unto with such propriety of *Vtensils*, and rich magnificence, as you will sacrifice every day to your<sup>h</sup> god, your *Belly*. Nor need you feare that your estate will not hold out: I know you are a provident Gentle man, and make your *Altars* bring you in, what your *Altars* spend you. For say you not in that which followeth, <sup>i</sup> that *Judas his bagge may with as good reason, as these Tables, bee called an Altar*? I wonder what fine adjunct you will finde out next. You cannot probably goe on, and not set downe *ad mensam demoniorum*, that Table of *Devils* which Saint *Paul* speakes of. *Judas his bagge*? just so, yet you would shift this off unto *Baronius*, as you have done the *Dresser* on the rude people of *Grantham*. *Baronius*, as you say, implyeth it. Doth he so indeed? All that *Baronius* saith, is this, <sup>k</sup> that those who ministred in the Church, did from the first beginnings of the Church receive their maintenance from the oblations of the faithfull. *Inno cum adhuc Dominus superstes &c.* And that the Lord himselfe when he preached the *Gospel*, used from these offerings to provide for himselfe and his. For

*Judas*



*Iudas* (saith *S. Iohn*) bearing the bagge, *Eaque mittebantur, portabat*, did carrie up and downe that store which was sent in to him. What say you? doth the Cardinall imply in this, that *Iudas* his bagge may with good reason (any how) be called an *Altar*? Take heed of *Iudas* and his bagge, of *Iudas* and his *qualities*; for feare you come unto that end that *Iudas* did.

Your answers to the Doctors allegations from *Ignatius*, must bee looked on next. And first the Doctor findes . ἐν θυσιαστηρίῳ *one Altar*, in his Epistle *ad Magnesios*. <sup>(1) p. 168.</sup> You answer first, that by *Vedelius* this is thought to be a *supposititious fragment taken out of the constitutions of Clemens*: and yet proclaime it in your margin, that *this doth not appeare so clearly to you, as to rest upon it*. You answered secondly, that this *was brought in by the Doctor only to make sport*. How so? Because, say you, the *Altar* there, is *Iesus Christ*. In that before, you left *Vedelius*, your good friend and helper in all this businesse; and here he leaves you, to cry quits. Searching as curiously as hee could, what to except against in all these Epistles, he lets this goe by. A pregnant evidence that hee knew not what to say against it. Runne, saith the Father, all of you as one man to the Temple of God, ὡς ἓν ἐν θυσιαστηρίῳ, ἓν εἰς Ἰησοῦν Χριστόν, as to one *Altar*, to one *Iesus Christ*: i. e. say you, who better understood the Father, than hee did himselfe; *runne all of you to one Iesus Christ, as to one Altar*. This is your old trick to abuse your Readers, and make your Authors speak what they never meant. The Father spake before of prayer, of common prayers to bee powred forth by all the people, ἓν τὸ αὐτὸ in the selfe same place, in faith and love. And then exhorts them to runne together

Sect. 2. together to the Church to pray, as to one *Altar*, to participate, as to one *Iesus Christ*, the High Priest of all. Had it beene ἐπὶ ἐν θυσιαστήριον τὸν Ἰησοῦν Χριστόν, the matter had beene cleere on your side. But the distinction and repeating of the preposition, the ἐπὶ ἐν and ἐπὶ ἐνα, make a different businesse. The second place produced by the Doctor from *Ignatius*, (m) *Ad Philad.* was that (m) of ἐν θυσιαστήριον πάσι τῇ ἐκκλησίᾳ. where hee makes mention of the unity that ought to be retained in the Church of God; and then brings in amongst the rest, *one Bread* broke for all, *one Cup* distributed to all, *one Altar* also in every Church, together with *one Bishop*, &c. To this you answer, that in the place to the *Philadelphians*, hee doth expresse himselfe to meane by *Altar*, βελὴν ὁσίων, ἡ ἐκκλησίαν, the *Councell of the Saints*, and *Church in generall*, and not any *materiall Altar*, as *Vedelius* proves at large. And doth he so indeed? That passage which you speake of, touching your βελὴν ὁσίων, the *Councell of the Saints* and *Church in generall*, is in the Epistle *ad Ephesios*. And doe you thinke hee telsthe *Ephesians*, what hee did meane by *Altar*, in his Epistle to the *Philadelphians*? This is just like the *Germans* beating downe of *Altars*, because the people here in *England* were scandalized with them in our countrey Churches. Then for *Vedelius*, proves hee, as you firme, that by *Altar* here, in the Epistle to the *Philadelphians*, *Ignatius* meanes not any *materiall Altar*, but the *Councell of the Saints*, the *Church in generall*? In the Epistle to the *Ephesians* hee doth indeed correct *magnificat* (as your own phrase is) and play the Critick with the Author; making him say, ἐν βελῇ ὁσίων, for ἐν βελῇ θυσίων whereof

wee shall say more hereafter in our persuall and ex- Cap. 6.  
amination of your Extravagancies. But in this place

hee deales more fairely, and understands him as the  
Doctor doth: for reckoning up foure kindeſ of *Altars*  
in the Primitive Church, he makes the fourth and laſt  
to bee *mensa Domini, qua utebantur in sacra cœna per-*

*agenda*, the table of the Lord, used in the celebrating  
of the holy Supper. Then addes, that (n) sometimes  
by the Fathers, this *Table* is also called an *Altar*, and  
for the prooſe thereof brings in this ἐν θυσιαστήριον

παρῇ τῇ ἐκκλησίᾳ, which the Doctor mentioned.  
So that you have belied the Father and your friend  
to boot. Lastly, for that of θυσιαστήριον θεῶν, *Gods Altar*,

in his Epistle *ad Tarsenses*, the whole place is this. Τὰς  
ἐν παρθενίᾳ, &c. Those that continue in the state of

*Virginittie*, honour yee as the Priests of *Christ*; τὰς  
ἐν σεκιότητι χήρας, ὡς θυσιαστήριον θεῶν those which are

*widowes* indeed, (in the Apostles language) or which  
(o) uphold their chastity (as your selfe translates it) ho-

nour yee as the *Altar* of God, and not the *Altars* of  
God, in the plurall number, as you translate it pur-

posely to advance your ends. These are his words  
distinctly, and what find you here? Marry you say, some

*knawish scholler* exscribe the passage for him to make sport  
with all: and that the *Altar* there intended becomes

*much better the upper end of his Table, than the upper*  
*end of his Church; a plaine widow-Altar; Which* still,

you bring in one of your *young Schollers* with a *handy*  
*Epigramme*, unfit to bee inserted into any booke of a

serious Argument; but more unfit to bee approved,  
allowed, and licensed, by any *Ordinarie*: But Sir, however

you are pleased to make your selfe prophanely merry  
in these sacred matters, the place is plaine enough to

prove an *Altar*; and more than so, a reverence due  
unto

(n) Hanc mensam Patres inter-  
dum etiam  
Altare vocant.  
Exercit. 6. c. 1.

(o) p. 163.

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unto the Altar, in *Ignatius* time the men of *Tarsus* being here advised to honor chaste and vertuous widowes, as they did *Gods altar*. And for the widow that you wot of, if you have any speciall aime therein (as some think you have) shee may returne that answer to you, which once *Octavia's* Chamber-maid<sup>p</sup> gave to *Tigellinus*; which I had rather you should looke for in the *Author*, than expect from me.

(p) Tacit. Ann.  
lib 14. propo  
ficien.

(q) lib. 4. c. 20.

(r) p. 165.

(s) Appello  
causam,  
p. 286.

(c) Cox. p. 46.

(d) p. 160.

The place from *q Irenaus*, by which he proved the Apostles to bee Priests, because they did *Deo & Altari servire*, attend the service of the Lord, and wait upon him at the Altar; you make<sup>r</sup> to be an Allegory, and no more than so: but Bishop Montague of *Chichester*, of whom the Doctor (as you bid him) will *thinke no shame to learne as long as hee lives*, findes more matter in it, and saith that *Irenaus*, lib. 4. c. 20. speaketh of the ministers of the new Testament, not of the old, that they doe *Deo & altari deservire*: which is the very same that the Doctor said. Are not you *scitus scriptor*, a very proper squire, to quarrell with the exposition of a man, whose bookes you are not fit to carry? what may bee further said of *Irenaus* for sacrifices, Priests, and Altars, we have shewn you in the former Chapter. Next for *Tertullian*, the Doctor gave<sup>e</sup> you thence two places, one from his booke *de oratione, Si & ad aram Dei steteris*: the other out of that *de penitentia, ad geniculari aris Dei*. Not to say any thing in this place of the Stations mentioned in the first of those two passages [nonne solemnior erit statio tua, Si & ad aram Dei steteris?] you answer first unto the first, <sup>d</sup> that by this *Ara Dei*, *Tertullian* in his *African and affected stile* meanes plainly the Lords Table. Why man, who ever doubted it? What saith the Doctor more than

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than this? *Tertullian* (are not these his words?) hath the name of *Altar*, as a thing used and knowne in the Christian Church: as, *nonne solemnior erit statio tua, Si & ad aram Dei steteris?* what finde you there, but that the *Lords Table* in *Tertullians* time, was called *Ara Dei*, Gods *Altar*; you might have saved your labour, of running into *France* for my Lord *du Pleffis*, unlesse hee could have told you that *Tertullian* meant some other thing in his *Ara Dei*; or that the name of *Altar* was not a thing then knowne and used in the Christian Church. *Tertullian* did indeed affect a little of the *African*, in all his stile. But his said affectation doth appeare in nothing here, save that hee useth the word *Ara*, when as, in that propriety of speech which generally was observed in Christian Writers, hee should have used the word *Altare*. Nor need you take such paines to adde some reason for your opinion, that there by *Ara Dei*, *Tertullian* plainly meaneth the *Lords Table*; being a matter never questioned. And yet to shew your mighty reading, and that you have a great deale of the *Criticke* in you: you fall into a tale of I know not what, that *Ara* in *Tertullian* doth not signifie an *Altar*, but any *hillock* or *advantage of ground*. Once in *Tertullian* so it signifieth, as in that *de Pallio*. And therefore must it here be *ara Dei*, at Gods *hillock*, or (as your selfe translate it after) the *rising of Almighty God*? But herein you mistake the point extreameely, as in all things else: The proper signification of the word, is *Altar*, as you may see in *Varro de lingua latina*, lib. 5. and *Isidore de Origin*, lib. 15. c. 4. used for a *banke* or *hillock* by a Metaphor onely, as in that *de Pallio*. So that to call the *Table ara*, onely because it was a kinde of *rising* above the pavement; and to call *bankes* or *risings*

(c) As the Lord  
du Pleffis doth  
acknowledge.  
p. 160.



Sect. 2.

*aras*, because of that similitude they had to *Altars*: were to runne round *in circulo*, and borrow Metaphors from *metaphors, ad infinitum*. And yet you take away this Metaphor also, by telling us immediately, that *Tertullian* by alluding to the reservations from the *Heathen Altars*, doth call the Communion-Table *Ara Dei*, Gods Altar. Doth he so? That's well. You give as much in this, as one needs desire, that were not too insatiably covetous. How you mistake *Tertullian* in his *reservare & accipere*, wee shall see hereafter: Meane time wee must needs tell both the world and you, how wretchedly you falsifie him, to serve your turne. For a further prooffe, that there by *Ara Dei*, *Tertullian* meaneth not a *reall*, but a *Metaphoricall Altar*, you proceede as followeth. " Lastly, say you, '*Tertullian* by naming his sacrifice immediately before, *Sacrificium orationis*, to bee but a sacrifice of prayer, doth cleerely interpret what hee means by '*Altar*, to wit, a *Metaphoricall and improper Altar*, "as wee shewed abundantly heretofore. *You have shewed many things heretofore*, you say true in that, but nothing more abundantly than your extreame falsehoods: yet that not more abundantly in any place than in this present passage from *Tertullian*. *Tertullian* speaks not there of *sacrificium orationis*, the sacrifice of prayer as you make him speake, and then conclude, that therefore he must meane a *Metaphoricall and improper Altar*: but of *orationes sacrificiorum*, the prayers used at the celebration of the sacrifice, for celebration of the which there was required a *reall* and materiall Altar. *Non putant plerique sacrificiorum orationibus intervenire, quod statio solvenda sit, &c.* Finde you here nothing but a sacrifice of prayer? or *sacrificium ora-*

*orationis*, as you have perverted it? would you would offer unto God the sacrifice of right conscience sometimes, and deale ingeniously with the ancient writers, and not abuse and falsifie them with so high an impudence, even when you write of the most holy sacrifices in the Christian Church. Your trimme conceit touching the tale of an old wife, and an old wives tale, that followes in p. 162. & blind mistaking of Ignatius his Epistle *ad Tralenses* for that *ad Tarsenses*; we regard not here: as having matters of more moment to spend our time on.

For the next place, *Adgeniculari aris Dei*, you tell (p. 162) us that it is runne out of the text; and *adgeniculari charis Dei* put in stead thereof: the alteration being made by *Pamelius*, approved by all men else, besides this poore Doctor. Approved by all men else? most confidently said indeed, but most weakly proved. What thinke you of *Hospinian*, whose judgement you relie upon in other matters of this nature? *Meminit enim Tertullianus adgeniculationis penitentium ad aras, in l. de penitentia*. So he, in his discourse *de origine Altarium*, published in the yeare 1603. What thinke you of *Laurentius Renatus de la Barre*, who reades it, as the Doctor doth; *Adgeniculari aris Dei*; and thereupon inferres, *Hic vides antiquitus, Altaria venerationi fuisse, quibus adgenicularentur*: By which (saith hee) you may perceiue that anciently the *Altars* were had in reverence, and that the people kneeled before them? What thinke you of *Beatus Rhenanus*, who doth not onely reade it *aris Dei*, and makes that inference thereupon, which out of him wastaken by *de la Barre*: but brings a testimony from *S. Ambrose*, that in those ancient times they did *osculis quoque honorare*, honour the *Altars* with their kisses? What thinke you, finally, of

Sect. 2. *Stephanus Durantis*, which also reades it *Aris Dei, lib. de Ritib. Eccl. 1. cap. 15*.? You see Sir, here are some besides the poore Doctor that approve of the ancient reading: and for your new readings, as many times they have their uses, so other whiles they make an Author speake what he never meant: the liberty of *correcting* and *criticizing* being growne so high, & that of *falsifying* (you know it by your selfe) so universall; that the old *Copies* may be thought to be the truest. And I am partly in these matters of old *Timons* minde, who being asked by *Aratus* <sup>s</sup> how he might get a perfect Copy of *Homers* Works, returned this answer, that he should look abroad for one of the *old Editions*, and not looke after those of the *new corrections*: εἰ τοῖς ἀρχαίοις ἀντιγραφοῖς ἐν τῷ χαρακτὶ, ἢ μὴ τοῖς ἡδὴ διορθωμένοις. You see the Doctors are divided, & that both Readings have their Patrons, and some that lived since the old reading was cast out of the Text <sup>h</sup> by *Pamelius*, have not for all that taken up his *Charis Dei*; much lesse *opposed* the old, as you idly dreame. As for your sally on the Author of the *Latine determination*, which you speake of, p. 163. the *Pocket-Author*, as you call him, *sicut tuus est mos*, according to your wonted fashion of casting dirt on all you meet with; I leave him to himselfe; it concernes not me. *Ætatem habet*, he is of age to doe you reason, as well in this, as in that other quarrell which you have against him, and which you fall upon unseasonably, but that you love to be in action, p. 192. All that I meane to doe, is to divide the winde and Sunne betweene you, and see faire play on both sides, if you should chance to enter the list about it.

And so wee will proceed unto *S. Cyprian*, of whom the Doctor told you in his <sup>t</sup> *Coale from the Altar*, that  
in

(h) *Opposed by all learned men that have lived, since Pamelius time* p. 165.

(c) p. 46.

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in his *Ep. ad Epictetum*, hee plainly calls it, *Altare Dei*, Cap. 6. Gods *Altar*. But there, say you, " he meanes by *Altar*, <sup>(u) p. 168.</sup> *Stipes, oblationes, lucra*, the *contributions, offerings, and all advantages belonging to the mans Bishopricke whom they had suspended*. This you affirme indeede, but with as little prooffe, as truth. The words are plainely otherwise, but that you have an itch that will never leave you, to make your *Authors* speake what they never meant. Now thus stood the case: One \* *Fortunatianus* <sup>(x) Cypr. Ep. li. 1. ep. 71</sup> having Apostated in the time of persecution, and thereupon being deprived of his Bishopricke, would enter on his charge againe without more adoe, not being reconciled unto the Church. This the good Father there complains of, that he should dare to enter on the Priesthood, which he had betrayed, *Quasi post aras Diaboli, accedere ad aras Dei fas sit*, as if it were a thing of nothing to come immediately from the *Devils Altars* to the *Altar of God*. Is this to talke of *offerings, contributions, and matters of profit*? After indeed, hee mentioneth *Stipes & Oblationes*, but neither in this very case, nor any thing unto this purpose; which you know well enough, though contrary unto your knowledge, you bring in those words to stop a gappe withall, and for no use else. That in the eighth Epistle, *unum Altare, & unum Sacerdotium*, doth signifie, you say, the *summe and substance of the Gospel*; why doe you not make use of the same construction for the *ἐν ἑνὶ τῷ ἁγίῳ πᾶσι τῇ ἐκκλησίᾳ* in *Ignatius*, before remembred, rather than runne as farre as *Ephesus* for a bald device, to blinde the luster of the place? Both places intimate this onely, that in *one Church* there was not, in those early dayes, above *one Altar*; and may bee serviceable as others of this

- Sect. 2. nature are, against the *Pluralitie of Masses* in the Church of *Rome*; many of which you have in Bishop *Jewell*, Art. 13; § 6. But that it should bee thence concluded, that there *S. Cyprian* onely meanes *the summe and substance of the Gospell*; is to make *aliquid ex nihilo*, so it serve you purpose: Or if it could bee thence collected, it could not but bee much unto the honour of the *Altar* and the *Priesthood* both, that those two words should comprehend the whole bodie of religion, and yet the *Priesthood* and the *Altar* might stand well enough for all that collection. Nor need wee feare, that following this Interpretation, The *Pope-dome* would be set up and erected in every Parish Church in *England*, because forsooth the Father speakes of *una Cathedra* in the words before. Saith not *Ignatius*, ἐπίσκοπος, *one onely Bishop* in a Church, as before was said. Neither of them I trow endeavoured to advance the *Pope-dome*, but, that for the avoiding of *schismes* and *divisions* there ought to bee *one Bishop* onely within one Diocese; whereof see Bishop *Jewel* *a passim*, in that of the *Supremacy*: And as *one Bishop*, so *one Priesthood*, and *one Altar* onely in each Church, on the selfesame reason. The like may bee replied to your evasion from *S. Cyprians* meaning in his <sup>b</sup> ninth Epistle, of which you tell us, as before, that hee meanes there by *Altar* the *Ministeriall functions and offices*. If so, it were but *pars pro toto*, the chiefeest and most excellent part of the whole Ministerie put for all the rest. But are you sure of what you say? are you sure of any thing? Saint *Cyprian* speakes five times of *Altars* in that one Epistle, foure times of *Sacrifices* and *Altars*: Thinke you he meanes in every place the *Ministeriall functions and offices*? What say you then to this? *Neque enim*

(y) p. 166.

(z) Ibid.

(a) Article.

(b) cited in the  
Coal. p. 166.



*enim meretur nominari ad Altare Dei in Sacerdotum prece, qui ab Altare Sacerdotes avocare voluit*: What signifieth *Altare* in the first place thinke you? What? the *materiall Altar*, or the *Priestly function*: However you may wrest this meaning in the later clause, to the *Priestly function*, yet in the first you cannot possibly give him any other meaning, than that the *Priests* officiated at the reall and *materiall Altar*. For shame deale better with the Fathers, and let them speake their mindes, according to the liberty of these most pure and pious times; without those base disguises which you put upon them, only to blind your readers eies, & abuse antiquity.

Thus have I given you a brieve view in these two last Chapters, of the chiefe point in controversie, betweene the Doctor and your selfe, and hunted you as well as my poore wits would serve me, out of all your starting holes. *Altars*, and *Priests*, and *Sacrifices* being *Relatives*, as you say your selfe, I have layed down in the first place the Orthodox and ancient doctrine of the Church, concerning *Sacrifice*; followed it in the way of an *historicall narration*, from *Abel* downe to *Noah*, from him to *Moses*, from *Moses* to *Christ*, who instituted, as *S. Irenaeus* hath it, the new sacrifice of the new Testament; *novam oblationem, novi Testamenti*, in the Fathers language. This sacrifice thus instituted by our Lord and Saviour, the Church received from the Apostles, and offers it accordingly to the Lord our God, throughout the habitable world: the passage and descent whereof from the Apostles times, untill *S. Austins*, wee have traced and followed. And wee have also found, that from the first times to the last, there was no *sacrifice* performed without *Priests*, and *Altars*; excepting those *spirituall sacrifices*, which

Cap. 6.

(c) Quam ab  
Apostolis Ec-  
clesia accipi-  
ens, in univer-  
so mundo of-  
fert Deo. lib. 4  
cap. 32.

Sect. 2.

every man is bound to offer, in what place soever. All which, both *Altars, Priests, and sacrifice*, wee have discovered to you in the Church of *England*, out of the publick monuments and Records thereof; and that so answerably unto the *Patterns of Antiquity*, as if it had beene rather ordered by the *ancient Fathers*, than the *late Reformers*. Wee also have cleared up those mists, which you endeavoured to cast upon the ancient Writers, that so your Readers might not see the true intent and meaning of those passages, w<sup>ch</sup> concern this Argument; those most especially whereby you would perswade weake men, such as are bound to take your word without further search, that in the Primitive Church, there was neither *Altar, Priest, nor sacrifice*, truly and properly so called: which what a ruine and confusion it would bring in the Church of God, taking away all outward worship, enabling every man to the *Priestly* function, robbing the Church of all the reverence due unto it; no man knowes better than your selfe, who have endeavoured to promote that doctrine for this purpose onely, that you may be cryed up, and honoured as the *Grand Patron* and defender of mens *Christian liberty*. Finally, I have answered unto all those Cavils and exceptions w<sup>ch</sup> you had made against the Allegations and Authorities pressed and produced by the Doctor against the Writer of the Letter to the Vicar of *Grantham*; and left him *statu quo*, in the same case wherein you found him, all your assaults and stratagems of fraud and falshood notwithstanding. But this in reference onely to the thing it selfe, that the Church had *Altars* in those early and dawning dayes of Christianity; we will next looke upon the place and situation of them, what you say to that.

CHAP.

## CHAP. VII.

## Of Churches, and the fashion of them, and of the usuall place allotted in the Church for the holy Altar.

*Places appointed for Divine worship amongst the Patriarchs, Jewes, and Gentiles. The various conditions and estate of the Christian Church, and that the Churches were according unto those estates. What was the meaning of the Apologiticks, when they denied the having of Temples in the Church of Christ. The Minister of Linc. stops the mouth of Minutius Felix, and falsifieth Arnobius. Altars how situated in the troublesome and persecuted times of Christianity. The usuall forme of Churches, and distinct parts and places of them in the Primitive times. That in those times the Altars stood not in the body of the Church, as is supposed by the Minister of Linc. Six reasons for the standing of the Altars at the upper end of the Quire or Chancell in the dayes of old. Of Ecclesiasticall traditions, and the authority thereof. The Church of England constant to the practice of the former times. The Minister of Linc. tells a Winter tale about the standing of an Altar in the Cathedrall Church of Doves. The meaning of the Rubrick in the Common-prayer-booke, about the placing of the Table in Communion time; as also of the 82 Canon of the Church of England.*



It is well noted by our incomparable Hooker, "That solemne duties of publick service to bee done unto God, must have their places set and prepared in such sort, as becometh actions of that regard. Which layed for his foundation, he thus builds upon it, "that Adam even during the space of his small continuance in "Paradise,

Sect. 2.

"Paradise, had where to present himself before the  
 "Lord, *Gen. 3.8.* that *Adams* sonnes had out of Para-  
 "dise in like sort, whither to bring their Sacrifices,  
 " *Gen. 4.3.* that the *Patriarchs* used *Altars*, and *Moun-*  
 " *taines*, and *Groves* to the self-same purpose, *Gen. 13.*  
 " *4. & 22.1. & 21.33.* that in the wilderness, when as  
 "the people of God had themselves no settled habita-  
 "tion, yet were they then commanded by God to  
 "make a moveable Tabernacle; and finally, that the  
 "like charge was given them against the time that they  
 "should come to settle themselves in the Land, which  
 "had beene promised to their Fathers. Nature infor-  
 "med them in the *maine*, that proper and peculiar pla-  
 "ces were to bee set apart to Gods publick worship,  
 "and God himselfe informed them in the *circumstance*  
 "thereof, for the forme and fashion, both when the  
 "Church was moveable, and when after settled. The  
 "*Tabernacle* fashioned by his direction, was a moveable  
 "*Temple*; the *Temple* fashioned by that patterne, was a  
 "settled Tabernacle. Each of them had their *Courts*,  
 "their *Sanctum*, and their *Sanctum Sanctorum*, accor-  
 "ding to the severall Ministeries by the Law required:  
 "which distribution stood in force, as long as there was  
 "any *Temple* so to be distributed, and any Ministeries in  
 "the same to be performed. A *Temple*, whilest it stood,  
 "of most rich magnificence; *immensa opulentie Templum*,  
 "as <sup>b</sup> *Tacitus* most truly called it; and such as *Titus* labo-  
 "red to preserve with all might and cunning, at the de-  
 "struction of the Citie; knowing right well, *Ρωμαίων*  
 " *ἵσσεσθαι τὴν βλαβὴν*, c that the subversion of it would  
 "redound unto the losse and prejudice of the *Romane*  
 "Empire. A *Temple* on the which the people of the  
 "*Ierres* had severally bestowed their costly offerings, as  
 "occa-

(b) Hist. lib. 5.

 (c) Joseph. Hist.  
 de bellis Jude-  
 6. 4. m.

occasion was: and to the which the Kings of *Asia*, **Cap. 7.**  
 ἡ ἡμεῖς ἐν τῇς Ἀσίας βασιλεῖς, as *Iosephus* tels us, had (d) *Antiq. Iud.*  
 sent both many and those royall and magnificent pre- *lib. 13. cap. 6.*  
 sents, in testimonie of their service to the God of *Is-*  
*rael*. Nor was it otherwise with the *Gentiles*, than  
 with Gods owne people. At first they worshipped  
 their Gods *sub dio*, in the open aire: the *Grecians* sa-  
 crificing unto *Æsculapius* <sup>c</sup> on the mountaine tops, as (e) *Alex. ab*  
 the *Bithynians* did unto all their deities. *Alex. li. 2. c. 22.*

Now as they had their *high places*, their *montium ca-*  
*cumina*, as mine Authour calls them; so had they  
*groves* also as the *Pratriarchs* had; and sacrificed unto  
 their Gods under *woods* and *trees*. <sup>f</sup> The grove of (f) *Id. 2. c. 14. &*  
*Hercules* neere *Athens*, and that of *Vesta* neere mount *lib. 6. cap. 11.*  
*Palatine*, were very famous in old times. Some  
 such there was in *Carthage* whereof *Virgil* speaks, (g) *Æneid. l. 1.*  
*Lucus in urbe fuit mediæ, latissimus umbra.* And *Ser-*  
*vius* notes <sup>h</sup> upon the place, that *Virgil* never speakes  
 of *groves*, but you must take them to bee consecrated;  
 and *nunquam sine religione*, in his Scholia on the third  
 of the *Æneids*. So *Lucan* tels us of the *Druides*, <sup>i</sup> *Nemora alta remotis incolitis Lucis*, that they delighted  
 most in *high woods*, and private *groves*: the *Oake* being  
 principally affected by them, whence <sup>k</sup> they had their  
 name, But when the Lord had fixed his people in the  
 Land of *Canaan*, and given them leave to build a *Tem-*  
*ple* to his name: that grant was forthwith apprehen-  
 ded by the *Gentiles* also, in their magnificent structures  
 of the selfe same kinde. The forme and distribution  
 generally the same with that of *Salomons*: the *Tem-*  
*ples* of the *Gentiles* being divided into three parts al-  
 so; viz. the Courts<sup>r</sup> or *Areas*, the body of the same  
 which they called *Basilicas*, and last of all their *Alyta*,



## Sect. 2.

(1) Rosinus Aut.  
Rom. l. 2. c. 2.

(n) Jul. Pollux  
lib. 2. c. 1 n. 8.

(n) Bell. civilis  
lib. 3.

(o) Iustin. hist.  
lib. 24.

or *Penetralia*. The *Areas* of their Temples, the *Porticos*, and the *Nave* or bodie of them, were suffered to be used sometimes for walking, conference, and such *civill* busineses: but for their *Adyta*,<sup>n</sup> they were conceived to be ἀδύτα ἢ ἀψευτέρα, not to bee looked into or touched, but by the *Priests*. These *Ἀδύτα*, the Latines generally called *Penetralia*, as before was said: *Cæsar*,<sup>n</sup> *occulta & remota Templi*, the hidden and remote parts of the Temple; and addes withall, *quo præter sacerdotes adire fas non est*, that it was lawfull unto none besides the *Priests* to goe into them. Finally, for the costly offerings bestowed upon them, and those rich presents which occasionally had been sent unto them: take once for all, that Temple of *Apollo* in *Delphos*, whereof the Historian \* thus informes us. *Multa ibi & opulenta Regum populorumq; visuntur munera. quaque magnificentia sui, reddentium vota gratam voluntatem, & deorum responsa manifestant.*

Thus also was it with the Christians in the *Primitive* times, compelled too often, to hold their meetings and assemblies, as Bishop *Jewell* rightly notes it, in *vacant places*, in *woods and Forrests*, and *caves under the ground*. And after as by sufferance or by speciall favour, they were permitted to build them *Oratories*, for the publick use: they neither built them in such sumptuous manner, as might have drawne upon them the Common envie of the *Gentiles*; or furnished them in such rich sort, as might have been a burden to themselves in their poore estate. But when the Church was settled, and had got the better hand of her cruell enemies; *Temples* in all parts were erected: the whole world seeming to exult, that opportunity was given to poure out its treasures to so good a purpose. To these  
three

three periods, wee may reduce what ever is to bee observed in the present businesse. Touching the first, it is that we are told by *Platina*, & *Occulta esse omnia, & sacellapotiùs atque etiàm abdita, & plerumque subterranea*. Churches they had, places designed and set apart for their holy exercises; but poore and meane, and almost hidden from mens eyes, agreeable unto the present state in the which they were. However being destinate to those holy uses, they were not suffered to bee defiled and abused by prophane employments. That of *S. Paul*, <sup>(p)</sup> *Have ye not Houses to eat and drinke in*, discovers manifestly that there was a difference to bee made between house and house, betweene Gods house and mans, the places of religious and civill meetings. Now as there was a difference between house and house; so in the selfe same house, there was a difference between place and place: that which was separated for the *Priest* and the *holy Sacrament*, not being to bee pressed into by thee Common people. And of the people there were some that might approach more neere to the holy places, than the others could: which is a thing so knowne, that no man which pretends to learning did ever doubt it. The second period was when the Church had rest, what times the *Christians* set themselves to build them Churches: Churches, I meane, avowed for such, and publicly frequented for religious meetings, visible as well unto the *Gentiles* as unto the *faithfull*, and well knowne to be so. The first observed by *Polydor Virgil*, to have been publicly avowed in *Rome*, being that of *thermæ Noviti in vico Patritio*, consecrated by Pope *Pius* the first, *An 150.* or thereabouts, by the name of *S. Prudentiana*. Another Church (but somewhat after

Cap. 7.

(p) in vit. Ca.  
listi.

(q) 1 Cor. 11. 22

(r) de Invent.  
return. 1. 5. c. 6

ter

## Sect. 2.

(G) *in vita Calixti.*(c) *H. N. Eccl. lib. 8. cap. 1.*(u) *ibid. cap. 2.*(x) *Theodor. Hist. eccl. lib. 3. c. 11.*

ter this) doth *Platina* remember<sup>c</sup> to have beene built by Pope *Calixtus*, *in regione Translyberina*, and dedicated by the name of the *blessed Virgin*. But for a generall view of their works of this kind, we may best take it from *Eusebius*,<sup>c</sup> who speaking of the calme that was betweene the ninth and tenth persecutions, informes us of the *Christians*, that not content with those *small Churches which before they had*, they built them *fairer*, and *more large*, in every Citie. But take his owne words with you for your more assurance. Μηδ' αὐτὸς τοῖς πάλαι οικοδομήσαν ἀρχύμενοι, ἐνείκας εἰς πλάτος ἀνὰ πάσας τὰς πόλεις ἐκ θεμελίων ἀνίσταν ἐκκλησίας Where you may also see, that they had Churches (*προϋκκλησία*, as before he calls them) in the former times, but *meane* and *small*, agreable unto those miserable and calamitous dayes. Nor was it long before those Churches built so lately,<sup>u</sup> were all againe demolished by *Dioclesi*;<sup>n</sup> and so continued till the time of the Emperour *Constantine*: what time being raised more beaurifully, than before they had beene; they were set out and furnished with all costly furnitures. So that when *Julian* was in state, who next but one succeeded *Constantine* in the *Roman Empire*, and that the treasures of the Church were made a prey unto the spoiler: *Felix* the *Proconsul*<sup>x</sup> could not chuse but breake out in this expression, Ἴδ' ἐν ποίοις Γεύσασι ὑπερβύττωι ὁ Μαρίας υἱός, behold in what rich utensiles they doe administer to the Sonne of *Marie*. Nor was it ever thought till now, in these later dayes, that God created such and so many glorious things, to be served only with the basest.

This ground-work laied, wee may the better see what wee have to say to those objections, which are  
and

and have beene made out of the *Apologeticks* of those times, to prove that in those early daies of Christianity there were no Churches. And this I will the rather do, because the Authors which you have produced against the being of Altars in the Christians Churches, conclude aswell, that then they had no *Churches* for religious uses: which being examined in this place, will more clearly manifest what kinde of Altars, and what kinde of Churches, were then enquired of by the *Gentiles*, and in what sence the having of them was denyed by the Christian writers. Now they that gave the hint unto this surmise, lived either in the heat of persecution, when as the faithfull were dispersed, and neither durst or could bee suffered to meet in publick: or else considering that their Churches were but meane and poore, they did not use to call them *Temples*; as did the *Gentiles* those magnificent and stately structures, which had beene consecrated to their Idols. When therefore they were challenged by the *Gentiles* to render an account of their religion; and were demanded why they had no *Altars*: they were interrogated, also why they had no *Churches*. Not any of those Authors which you have produced, but speake of one as well as the other: the objection being made of both, and the answer unto both set downe accordingly. *Origen* mentioneth *vers.* as well as *Cowes*. *Minutius Felix*, hath his *Templa nulla*, with his *Aras nullas*: and of *Anobius* it was asked, *cur neque sacras ades venerationis ad officia construamus*; as well as *non Altaria fabricemus*. In the reporting of which Authors you leave out whatsoever doth relate to not having Churches; as if the *Quere* only were of not having *Altars* in those Churches, and therefore

(2) Contr.  
Gent. lib. 6. in  
iii. 10.

Sect. 2. therefore cut *Minutius* off at *cur nullas aras*, not suffering him to come forth with his *Templa nulla*. As for *Arnobius*, you deale worse with him, than with *Minutius*, and make the *Gentiles* put the question, <sup>b</sup> why they (the Christians) built no *Altars*, *venerati-  
onis ad officia*, to officiate upon in any kinde of divine worship: when as the question was not why they had no *Altars* to officiate on; but why they had no *Churches* to officiate in. Is this faire dealing thinke you, in a great Professour?

(b) p. 155.

Then for the Answers to these Cavils, in case they must bee understood *simply and absolutely*, <sup>c</sup> as you please to say in the case of *Altars*: then will it follow thereupon, not onely that they had no *Churches*, but that they ought to have none neither. You grant your selfe, that there were *Altars in the Church in Tertullians time*; and *Churches* you must also grant, because you finde it in *Tertullian*, who makes mention of them, lib. de *Idol.* c. 7. ad uxorem l. 2. cap. 9. de veland. virg. cap. 3. & 13. and also in his book *de Corona militis*, which makes it plain, that whereas *Origen* and *Minutius Felix* lived both after him, and yet reply unto the *Quere* of the *Gentiles*, that they had neither *Temples*, nor *Altars*: it must be understood, not *absolutely and simply*, as you simply say, as if they had no *Churches*, or no *Altars* in them; but with relation to those *Temples*, and those *Altars*, which were so honoured by the *Gentiles*. The like is also to bee said unto *Arnobius*, who living in those very times which *Eusebius* speakes of, wherein the *Christians* did enlarge their *Churches*, and publick *Oratories*; cannot bee understood to *absolutely and simply*, as you and <sup>e</sup> your *Haraldus* conceive hee may; but onely in that qualified sence before remembered.

Churches

(c) Potest intelligi simpliciter, quod nulla haberent simpliciter. Harald. in marg 156.



*Churches* they had for sacred and religious meetings<sup>s</sup> but no such stately and magnificent structures as were erected by the *Gentiles*, to bee the locall habitation of their severall Idols. And they had *Altars* too for that *mysticall Sacrifice*, which had beene constantly continued in the Church of God; but no such *Altars* as the *Gentiles* had, and enquired after, which were for bloody sacrifices of Sheepe and Oxen. And this you might have seene in *Aruobius* also, but that you use to wink when you meet with any thing you would not willingly observe. For presently on this, *quod non Altaria fabricemus, non aras*, he addes these words, *non casorum sanguinem animantium demus*: which cleere-ly shewes what *Altars* they were said to want by the Inquisitors.

Thus having found that in the primitive times the Christians had their Churches, and in them their Altars, our next inquirie must be this, how, and in what particular place these *Altars* were disposed of in the Churches. For that they had some proper and peculiar place, is not a matter to be doubted. Not that I thinke the *Altars* were so fixed at first, that there was no removing of them if occasion was; but that there was some certaine place allotted to them, which was reserved for the *Priest*, and the Administration of the *Eucharist*: out of which place they were not to bee moved, unlesse they were quite moved out of the Church, as sometimes it hapned. For that they were not fixed at first may bee well collected from the condition of the Church, which was then still in mori-on, and unferled, the winds of persecution beating as they did, so fierce upon it. Nor were the *Altars* only moveable in those first dayes, but also portable: and

Sect. 2.

(f) v. Hof. i. de  
orig. Altar.  
cap. 6.(g) de rebus  
Eccles. cap. 4.

purposely made moveable, that they might bee portable, according to the quality of the times. And if wee may relie upon *Gabriel Biel*, as in this case I thinke we may, he tels us of a Table, or Altar, (*Altare ligneum* in his language)<sup>f</sup> whereat the Popes of *Rome* did use to celebrate the Sacrament: which was removed by the Priests from place to place, *ubique Episcopus Romanus lutherit*, where ever the then *Roman* Bishops did retire themselves in times of danger. Then for the situation of them, whether towards the East, or West, or any other part of the heavenly bodies, if *Walafridus Strabo* may be credited; there was no certaintie thereof in the said times neither: the *Altars* or *Communion Tables* being sometimes disposed of<sup>g</sup> in *diversas plagas*, East, West, North, or South; and that as there he tels us, *propter aliquam locorum opportunitatem*, according to the quality and conveniencie of the place it selfe. Indeed it was not possible, as the times then were, that it should bee otherwise. For holding their assemblies, as before wee told you, in *private houses*, in *dones*, and *cavernes under ground*; they were to make a vertue of necessity, and suit themselves according to the qualitie of the place, considering that they could not suit the place to their owne desires. But this held onely for a time: no longer than the faithfull were in those extremities, and put unto their shifts, as wee use to say. For after when they were permitted, either on sufferance, or by speciall favour, to fit their Churches to their mindes, they contrived them so, that in their prayers and addresse to Almighty God, they turned themselves unto the East. The Author of the *Questions and Answers ad Orthodoxos* ascribed to *Inslime*, affirmes that in his time

time<sup>b</sup> the Christians offered up their hymnes and orisons to God, fixing their eyes πρὸς τὸ ἡλιακὸν κλίμα, towards or on the easterne parts: and saith wihall, that they received this usage παρὰ τῶν ἁγίων ἀποστόλων, from the holy Apostles. And sure I am, that in *Tertulians* time the Christians were accused of worshipping the Sunne: for which there was no other ground, but that they turned unto the East in the times of prayer.

Cap. 7.

(h) qu. 118.

(i) Apolog. Cap. 16.

*Inde suspicio quod innotuerit nos ad Orientis regionem precari*, as he there informs us. Which being so, it is not to be thought but that the Churches were contrived and built accordingly, fit to the posture of the people in the times of prayer. Not that they were not built in any place, at any time, in any other form or fashion, but that it was thus generally, and for the most part ἐπὶ τὸ πολὺ, in all parts of Christendome, from those times downewards. And so it is resolved by *Walfridus Strabo*, *usus frequentior est in Orientem orantes converti, & pluralitatem ecclesiarum maximam eo tenore constitui.*

(i) de rebus Eccl. Cap. 4.

For further prooffe of which, let us but look upon the formes of our ancient Churches, and wee shall finde that generally they are built in one uniforme fashion: which fashion questionlesse was borrowed from the pattern of the first Churches erected in the primitive times. *Baronius* tels us of some Churches<sup>k</sup> in his time standing, *quæ temporibus Constantini fuerunt à fundamentis extructæ*, which had bene built from the foundation, in the time of *Constantine*: and differed nothing in the forme, either for situation or distinction, from those which have bene since erected. And we may probably conclude with him, that those then built were built according to the forme of those which were demolished not long before, in the time

(l) Baron. Ann. Anno. 57.

of *Diocletians* surie: *cum eadem in iis officia essent ob-*  
*eunda, exercenda functiones, ac mysteria consummanda;*  
 the selfesame offices, functions, and mysteries, being  
 to be performed in them both alike. Now for perfor-  
 mance of these functions, offices, and mysteries, the  
 Churches were divided into severall parts: two of  
 the which are most considerable in our present busi-  
 nesse. Of these the greater was called *naos*, the nave  
 or body of the Church; the other *sepatuon*, which wee  
 call the *Quire*, or *Chancell*: the body for the most  
 part, standing towards the *West*: the *Quire* or *Chancell*  
 toward the *East*. And howsoever it was and might  
 bee otherwise in some few particulars; yet it was  
*usitatio mos*, the generall usage of the Church, <sup>1</sup> as  
*Paulinus* hath it, to place the *Quire* or *Chancell* in the  
 Eastern part. Within the body of the Church, they  
 had their *Auditorium*, their place for reading of the  
*Scripture*, and so much of the publick Offices, as might  
 be heard by those whom they called *Catechumeni*, hat  
 were intrusted in the faith, and not as yet admitted  
 unto the Sacrament of *Baptisme*. The *Quire* or *Chan-*  
*cell* set apart for the performance of those rites, in  
 which they placed the greatest mysterie of their pro-  
 fession, which was the Sacrament of the bodie and  
 bloud of our Lord and Saviour: A difference or di-  
 stinction not tooke up in the later times, but such as  
 may plead strongly for as much antiquity as any other  
 custome in the Church besides; and in the which  
 they were directed as well by Gods command, as by  
 naturall reason. For in the *Tabernacle* built by Gods  
 owne appointment, and fashioned by his owne directi-  
 on, there was a *Sanctum Sanctorum*, a place more holy  
 then the rest; selected by the Lord for the most excel-  
 lent

lent part of the *Iewish* ceremonie, which was the expiating of his people. For which, if God thought fit that there should bee a proper and selected place, and that the same should bee secluded from all other use: the *Christians* by the selfe same warrant might in their Churches have a *Sanctum Sanctorum* also, for the commemorating of that expiation, which was in fact made for us by our Lord and Saviour. Besides, the Gentiles had in their severall temples, their *Adyta*, or *Penetralia*, as before was said: wherein their greatest mysteries were performed and celebrated. *Tota in Adytis divinitas*, <sup>m</sup> saith *Tertullian* of them. In those they placed their deities, and in those their *Altars*. *Excessere omnes, Adytis arisque relictis, Dij quibus imperium hoc steterat*, <sup>n</sup> as the Poet hath it: which clearly shewes their *Altars* were disposed of in their inmost *Adyta*. And should you say that by this reason, the distribution of our Churches into a *body* and a *Chancell*, would favour either too much of the *Iew* or *Gentile*, you might betray your folly, but not hurt the cause. For there's no question to be made but many *Temples* of the *Gentiles* were, without any alteration of the Fabrick, converted into *Christian* Churches. Nor can you shew a reason for it, why it should be more stood upon, as the times then were, to build new *Churches* of that fashion which the *Gentiles* used; than to use those very *Churches* which the *Gentiles* built. And for conformitie with the *Iewes*, you finde that answered to your hand by a <sup>o</sup> judicious *Divine* indeed, who counts it no lesse grievous fault, for any King to build his house according to the modell of *Salimons Palace*; than for the *Christians* in contriving of their Churches, to have an eye upon the fabrick of *K. Salomons Temple*.

(m) *adv. Valent. cap. 2.*

(n) *Virgil. Æneid.*

(o) *Hooker. l. 8.*



Sect. 2.

Now where it is affirmed in the Bishops letter, that anciently the *Communion-Tables stood in the midst of the Church*; and for the prooffe thereof, the Vicar was referred to Bishop *Jewell*: before we come to an examination of the proofes there offered, we will propose some reasons why it could not bee so. And first wee find it granted by that Reverend Prelat, Bishop *Jewell*, that wheresoever the *Altar* stood, "it was divided  
 "with railes from the rest, whereof it was called *Can-*  
 "cell<sup>a</sup>, a Chancell, and commonly of the Greekes *Pres-*  
 "byt<sup>erion</sup>, for tha it was a place specially appoynted  
 "unto the *Priests* and *Ministers*, and shut up from all o-  
 "thers, for disturbing the holy Ministerie: Which gi-  
 ven for granted, we proceed, and will shew some reasons and authorities that the said *Chancell* or *Presbyterie* was not, as hee conceiveth, in the middle of the Church, but a distinct part and member of it, at one end thereof; and yet I would not have you thinke, but that I hold as reverend an opinion of Bishop *Jewell*, as you, or any other, bee hee who he will. My first authority shall be taken from the instance of, and in the Emperour *Theodosius*, which himselfe there makes. The Emperour *Theodosius* having beene long prohibited the Church, upon that great and rash Massacre of the *Thessalonians*, and afterwards admitted to<sup>r</sup> communicate: at his first entrance in the Church, casts himselfe downe upon the Pavement. After, the *Offer-*  
*tory* comming on, τὸν ἀνακτῶσαν ἐπέειν, he went into the *Sanctuarie*; and having made his offering, εὐδοῦν παρὰ τὰς κηρυλίδας μετέμεινεν, continued still with-  
 in the same, neere the partition or *Canelli*: Which being noted by Saint *Ambrose*, hee signified unto him by his Deacon, τὸ εἰς ἡμέρας τοῖς ἱερεῶσι παρὰ, that  
 those

(f) Theodot.  
 Hist. Eccl. f. 15.  
 c. 17.

those *Interiour* parts were only proper to the Priests, and to no man else. Now that which in *Theodoret* is called τὰ ἐνδον, in *Sozomen* is called τὸ ἱεράριον, the Quire or *Chancell*, who adds withall, that in *Constantinople* the Emperour had his seat in the said ἱεράριον, during the celebrating of the holy Sacrament; that so some difference might bee made betwixt himselfe and common persons. But this being not the use in *Milaine*, Saint *Ambrose* allotted him a place ἐν ἐκκλησίᾳ, within the body of the Church, πρὸ τῶν ἀποστόλων τῷ ἱεράριῳ, immediately before the barres that severed the Church and *Chancell*. And this hee did, that so the Emperour might have place before the people, as had the *Priests* before the Emperour. This cleerely shewes, that the *Presbyterium*, or *Chancell*, was not in the middle of the Church, but was distinct and severed from it at one end or other; for otherwise how could the Emperour have a place betwene the people and the *Priests*, before the *Chancell* or *Cancelli*, in case the *Chancell* stood in the very midst of the Church, and all the people round about it. My second reason shall be taken from a like storie of *Numerianus*, one of the sons of the Emperour *Carus*, who comming into the Courch at *Antioch*, whereof Saint *Babylas* was Bishop, and having a desire to behold their mysteries, *quasi per transfennam*, privily, as if peeping through a Lattice, was presently rebuked by the Bishop for the said attempt. Now had the Quire or *Chancell* stood in the middle of the Church, and onely railed about, so that every man might see what was done within; *Numerianus* needed not to have peeped as through a Lattice to behold their doings: for being once within, it was no difficultie to discern what they were about.

(q) lib. 7. c. 25.

(r) Nicephorus lib. 6. c. 3.

Sect. 2. Thirdly, it may bee proved from that which was before related from *Baronius*; who tels us of some Churches standing in his dayes, which had beene founded in the time of the Emperour *Constantine*, and differed nothing in their forme, either for situation, or distinction, from those since erected. And fourthly, from the description of the stately Temple of *S. Sophia*, built by *Iustinian* the Emperour: of which *Procopius* doth informe us<sup>(1)</sup>, that the Quire or Chancell, wherein the holy mysteries were celebrated, did stand directly to the East: for having before described the Nave or body of the Temple, both for length, and breadth, he addes, *Ea autem quæ ad sol in Orientem vergunt, ubi Deo sacra peraguntur, hoc modo edificata sunt*; which hee goes forwards to describe: but what need more be said, than you say your selfe, who have so fairly, for this point, slipped your owne neck out of the Collar, and left your L. the Bishop in the lurch? For whereas he refers the Vicar unto Bishop *Iuxell*, to see how long Communion-tables have stood in the middle of the Church: you put it to the question<sup>(2)</sup>, whether it be such a new thing in Israel, that the Tables heretofore, and the high Altars afterwards did stand in the midst of the Church or Chancell. The middle of the Church or Chancell, is not the middle of the Church; and so you bid good night at once to both the Bishops. The Altar then stood not in the body of the Church, but in the Chancell, which was the first thing to be cleared.

Nex, that the Altar or Lords Table was placed in the upper end of the Quire or Chancell, may bee made evident by many plaine and pregnant reasons, which we will marshall *ascendendo*, from this time upwards. And first, it may be proved from the generall usage

(1) de Edificiis  
Iustinian. lib. 1.

(2) p. 218.

usage at this time in the Church of Rome; which in those outward formes, no doubt, relates unto the use and practice of the Ancients: For why should we conceive, that keeping still the Ancient fashion in the contriving of their Churches; they would desert the ancient fashion in disposing of their Altars. Conceive mee, that it was thus generally, and for the most part, as you report mee very rightly, p. 40. *ὅτι τὸ πᾶν*, as before I said. Secondly from the words of *Walafridus Strabo*, where hee informs us, that in Saint Peters Church in Rome, *Altaria non tantum in Orientem, sed etiam in alias partes esse distributa*; The Altars stood not onely towards the East, but in other places: and this he makes to be a particular case, differing from the generall usage. The like to which may be observed in his instances of the *Pantheon* in Rome, and that built by *Helena* in *Hierusalem*, being both round; as also that he seemeth to apologize for them, who, *propter aliquam locorum opportunitatem*, were faine to set their Altars otherwise than the custome of the Church permitted. Now *Walafridus Strabo* dyed, as your selfe accompts it \*, Anno 846 or thereabouts. Thirdly, from the division of the Quire themselves, in which did first accurre the Stalls or seats appointed generally for the Clergie; next above those, the Bishops Chair, and then the *ἑστιαστήριον*, the Altar place, or that whole space which was allotted purposely, and solely for the Lords boord, or Altar, call it which you will, which was distinguished from the rest of the Chancell, by Railes or Curtaines. For it appeares most manifestly in the ancient writers, that *ἑστιαστήριον*, did not onely signifie the Altar or Lords Boord it selfe, but the whole space and place thereof; which by the Latines

Cap. 7.

(ulde rebus.  
Eccl. cap. 4.

(x) p. 119.

(y) V Greg.  
Nazianz. in  
Inferno de  
Tem. lo A. 2.  
Rasir.

(y) as viz.  
ἐστιαστήριον  
ἐστιαστήριον  
in the Conc.  
Lac. Can. 19

Sect. 2. was sometimes distinguished by a proper name, and called *Altarium*. Fourthly, from that which doth occur in *Socrates*, concerning the disposall of the *Altars* in the Church of *Antioch*<sup>2</sup>, which therein generally differed from all other Churches. How so? Οὐ γὰρ πρὸς ἀνατολὰς τὸ θυσιαστήριον, ἀλλὰ πρὸς δύσιν οἷα. Would you his meaning in these words? take it according as you finde it in *Nicephorus of Langius* translation; *"Sacra enim Ara non ad Orientem, sed ad Occidentem versus collocata fuerat*; because the Altar was not placed towards to the East, but towards the West. *Cassiodore* in his *Tripartite History*, rendreth this place with more advantage. *In Antiochia verò Syriæ, Altare non ad Orientem Ecclesiæ, sed magis ad Occidentem habent*; in *Antioch* they have their Altar, not at the East end of the Church, (*ad Orientem Ecclesiæ*) but rather bending toward the West: which makes it plaine in my conceit, that generally in other places the Altar stood *ad Orientem Ecclesiæ*, at the Easterne end. Fifthly, from that which is affirmed by *Bish. Jewell*,<sup>c</sup> who tells us that the *Quire* or *Chancell*, (and consequently the Altar, and the Altar-place) as it may be gathered from *Saint Chrysostome*, at certaine times of the service, was drawne with Curtaines. Now if the Holy Table stood in the middle of the *Chancell*, and was thus hanged about with *Curtaines*; there being space enough within for all the *Priests* and *Deacons*, which attend at the holy Ministry; you cannot but conceive in your imagination, that it must needs be very unsightly, and take up much more roome, than in a *Chancell* could bee spared. But let the Table be disposed of at the upper end, and then a *Traverse Curtaine* drawne betweene the Table and the people; and both those

(2) H. B. Eccl.  
lib. 1. c. 24.

(2) Hist. l. Ec.  
lib. 1. c. 34.

(b) lib. 9. c. 3.

(c) Art. 3. divis.  
26.



## (219)

those inconveniences will be avoyded, which before I spake of. And last of all, it may bee pleaded from a constant custome of the Christians, in praying towards the East, <sup>d</sup> *Ad orientis regionem*, as *Tertullian* hath it; *ad solem<sup>e</sup> Orientis partem*, as it is in *Origen*: of which, though many reasons are assigned by *Bellarmin<sup>e</sup>*, *Baronius*, and others of the Church of *Rome*; yet I conceive, there cannot a more probable reason be given thereof, than from the placing of the holy *Table* at the *East end* of the Church: for that being thought to bee more sacred than any materiall thing besides to the Church belonging, had a farre greater measure of reverence and devotion conferred upon it. *ἱερὴς διατάξις τραπέζης*, a reverent salutation of the *Table* <sup>f</sup> in *Dionysius*; *τιμὴν προσκυνήσεως*, an honour proper to the *Altar*, in <sup>g</sup> *Ignatius*; and *geniculatio ad aras*, a bowing of the knee before it, in <sup>h</sup> *Tertullian*. And therefore in what place soever it was placed or situated, there were the peoples eyes most like to be fixed and settled, and their aspects turned that way in the time of prayer; as being that which they most longed for, and looked after, and of the which they most desired to bee partakers. Adde here that *Damasceen* observes, <sup>i</sup> that when our Saviour Christ was upon the Crosse, his face was Westward, so that all they that looked upon him, or desired to see him, did looke towards the East; which were it so, the *Altar* being so lively a representation of the Crosse of Christ, might bee disposed of so in the Church or Chancell, as that the people should looke Eastward, that desired to see it: and if placed Eastward for that reason, then doubtlesse in the uppermost and most eminent place of the Quire or Chancell, so that no man who ever should

have

## Cap. 7.

(d) Apolog. c. 16.  
(e) Homil. 5. in Nativit.

(f) de Hierarch. Eccles. 2.  
(g) ad Tacens.  
(h) de penitent.

(i) ὁ ζωὴς  
ἐν τῷ σταυρῷ  
ἐστὶν ἡ ζωὴ  
καὶ ἡ ὁρμή  
καὶ ἡ ἀνάστασις.

Sect. 2. have place beyond it. For if that any man had had place beyond it, either hee must not pray towards the East, as the others did; or praying towards the East, could not see the *Altar*, which was most looked after by all the rest.

(k) p. 123.

Now whereas you desire <sup>k</sup> the Doctor "not to forget to tell you in his next booke, where God or his "blessed Sonne, or the Apostles, or the Fathers after "them, or any Councell, or any Canon law, or so much "as a Popes Bull, hath commanded any Christian "Church to set their *Altars all along the wall*: I answer you by asking another question, where you can find it was commanded, that Christians should pray with their faces Eastward. Things that have generally beene received in the Church of Christ, are generally conceived to have been derived from *Apostolical* tradition, without any speciall *mandat*, left in *Scriptis*, for the doing of them. Praying directly towards the East, is by some Fathers, as <sup>l</sup> *Instit. Martyr*, & <sup>m</sup> *S. Basil*, conceived to bee of that condition; and *Damasce*n conceives so too, *de Orthod. Fid. lib. 4. c. 13*. Why may wee not conceive the like, of setting up the *Altar all along the wall*, that it hath beene commended to us, if not by *Apostolical*, yet questionlesse, by *Ecclesiasticall* tradition. Πολλὰ γὰρ ἀλφάβητος ἡμῶν δέδωκεν, as the said <sup>n</sup> *Damasce*n hath truly noted. Many things come unto our hands by a successionall tradition, for which wee cannot finde an expresse command in any of those wayes you speake of: which yet we ought to entertaine, *ex vi catholicae consuetudinis*, by reason of the said tradition, and continuall custome. Of which traditions there are many which still retaine their force amongst us in *England*: particularly those which

are

(l) qu. ad  
Orth. 118.  
(m) de Sp. S.  
cap. 27.

(n) de Orth. fid.  
l. + cap. 13.

are most pertinent to the present businesse, viz. the turning of our selves unto the *East*, in our publicke prayers; and the disposing of our *Churches* accordingly. And why not then in placing of the *holy Table*, or *Altar* also? This Church, the Lord be thanked for it, hath stood more firme for *Apostolicall* and *Ecclesiasticall* traditions since the *Reformation*, than any other whatsoever of the *Reformation*. Nor in the times before can you finde out any, that stood more strongly for and in the *Churches customes*. If you have found, after much study and long search, a round Church in *Cambridge*, and a round *Temple in London*; can you conclude from thence, that generally our Churches here, have not beene built according to the Ancient patternes? if not, how excellent a discourser doe you shew your selfe in the application. You might as well have gathered, that all the Churches in *Cambridge*, doe stand *North and South*, because you finde it so in *Emanuel Colledge*: or that all the *Ministers in Lincolnshire* are perfect in the arts of rayling, falsifying, and deceiving, because you know of one, that is. But that fine story which you tell us of *S. Austins Altar*, is indeed your master-peece: and therefore I will tell it in your very words, because its your desire wee should *marke it well*. You say, that “*Austin* the Apostle of the Saxons  
 “placed his first *Altar* in the Cathedrall Church at  
 “*Dover* dedicated to *S. Peter* and *S. Paul*: and that  
 “he placed this *Altar*, *in medio sui pene*, almost in the  
 “very midst thereof, and dedicated it to the honour  
 “of *S. Gregory* the Pope: and that the Priest of the  
 “place doth on that *Altar* every Sabbath day perform  
 “the *ag nas* of this *Austin* and *S. Gregory*. Hereupon  
 you interre, as by way of Triumph, “*and shall we be-*

(o) p. 224.

(p) p. 223. 224.  
 ex 8ed. hist.  
 l. c. 3.

here

Sect. 2.

“leave that, no Church of all the *English* nation, did  
 “imitate herein her first *Metropolis*? It is impossible  
 “it should be so. Impossible indeed, if it bee true, as  
 you have told us: but for our comfort, there’s not one  
 word true, in all this story. Nor doe I thinke that you  
 intended it for any thing, but a winters tale; to drive  
 away the cold within a chimney corner, when there is  
 no fire. For so ridiculous a confidence have you  
 tol it with, as they have the hap to heare it (*auditum*  
*ac missi risum*, and you know what followes) will catch  
 themselves an heat with laughing. To take a view  
 thereof, *per partes*, Where, I beseech you, did the  
 man ever heare of a *Cathedrall* Church at *Dover*? the  
 Author whom you follow, doth call it *Doroverni Can-*  
*terburie*, in that very chapter; and *Regia civitas*, the  
 Regall citie, *lib. 1. cap. 33*. Secondly, the *Cathedrall*  
 Church at *Canterbury* was not dedicated to *S. Peter*  
 and *S. Paul*, but, as your Author tels, “*in nomine sancti*  
*Salvatoris, Dei & Domini nostri Iesu Christi*, unto the  
 honour of *Iesus Christ* our Lord and Saviour: and is  
 called *Christ’s Church* to this day. As for the Church  
 you meane, dedicated to *S. Peter*, and *S. Paul*, that was a  
 Monasterie Church, and no *Cathedrall*; which, from  
 the founler afterwards, was called *S. Austins*. Thirdly,  
 it is not said in *Beda*, that *Austin* the Apostle of the  
*Saxons* did place this *Altar*, in that Church: but only,  
*Habet hac in medio sui pene Altare*, that in that Church  
 there is an *Altar*, placed almost in the middle of it; but  
 by whom God knowes; the Church not being fin-  
 ished when this *Austin* died. Fourthly, your Author  
 doth not say that the said *Altar* was *S. Austins* first *Al-*  
*tar*; no such matter neither; the placing of that *Al-*  
*tar* was no leading case: but only *habet hac Altare*, that  
 there

(9) *lib. 1. cap. 33.*

(r) Quod ea  
 necdum fuerat  
 perfecta, nec  
 dedicata. *Ibid.*

there was an *Altar*. Fifthly, you finde it not in *Beda*, Cap. 7. that the *Agenda* of Pope *Gregorie*, and the said *S. Austin*, were celebrated by the Priest of the place upon that *Altar*, howsoever situated. Your Author saith, *Agenda eorum*, not of *S. Gregory* and *S. Austin*, but rather of *Theodore* and *Berthwald*, two of the Arch-Bishops, whose bodies only when *Bede* writ, had been entombed within the Church. Sixtly, your Author doth not say, that their *Agenda*, whosoever they were, were celebrated every *Sabbath day* (as you meane *Sabbath day*, and would have ignorant people understand your meaning) but only every *Saturday*, *per omne Sabbatum*. It had beene very fairely done, had you expressed you Authors proper *Latine*, in as proper *English*: & called it *Saturday*, as you ought to do, speaking in *English* to the people, who as they are not all *Geometricians*, so are they neither all such *Latinists* as to discerie your falsehood in it. But we must take this for another of your *Helens* to please the Puritans: who now are furnished with an Argument, to prove that the *Lords day* was called the *Sabbath*, & so reckoned in the time of *Bede*; and therefore not so late an *Vpstart*, as some men have made it Next of al for your strong conclusion, that it is utterly impossible, that no Church of the *English nation* should imitate herein her first *Metropolis*: when you have proved that the said Church there mentioned, was the first *Metropolis*, wee will tell you more. Meane time wee have a faire acknowledgement, that the Parochiall Churches ought to imitate the *Metropolis* or Mother Church, in these outward formes: else you had never made it such an absolute impossibility, that no Church of the *English nation* should imitate herein her first *Metropolis*. And were it all, the

(1) p. 54.



Sect. 26

the most that you have got by this fine relation, (besides the sport that you have made) is that an *Altar* in a private Monasterie, did stand *in mediopene sui*, almost in the midst thereof: which possible might bee, because the Church not being finished when Saint *Austin* died, was not compleatly finished, neither, when *Bede* wrote the story. How ever it is there related, as a particular and extraordinary case: and extraordinary cases make no generall usages, unlesse it be with such a disputant as you, who like a drowning man, are faine to lay hold on every thing. But wee will venture with you further, and tell you that the *Altar* which *Bede* speakes of was not the *high Altar*, as they call it, destinate for the celebrating of the daily offices, which alwaies stood within the Quire or Chancell; but a particular *Altar*, for particular offices, which might be well inough erected in any part of the Church whatever, either in the middle, or the sides; as still such *Altars* are in the Church of *Rome*. And this you might have seene, had you well considered it. First from the words, *habet hec in mediopene sui, Altare*, that almost in the middle of the Church, there was an *Altar*: which shewes that hee intended it not of the *high Altar*, as they called it: then from the use, which was for the particular Offices or *Agenda* (as you say) of *Gregory* and *Austin*, but as I say of *Theodore* and *Bertbold* the two Arch Bishops: and lastly from the time in which it was so used, not every day, but onely *per omne Sabbatum*, on every Saturday. All put together make up this, that in that Church there was a particular *Altar* for particular Offices, to be performed on a particular day; and consequently the *Altar* set in a particular place (from the other *Altars*) for that very purpose.

Now

Now from the evidence which you brought us Cap. 7.  
touching the Antient standing of the *Altars*, in the  
Church of *England*, in point of practise: wee must  
proceed to see what is determined of and for it, now  
in point of Law. For if the present Law bee contrary  
to the antient practise; the antient practise must give  
way, and the Law shall carry it. Now for our better  
understanding how the Law hath ordered it, the Bi-  
shops a letter to the Vicar of Gr. refers us to the *Ru-* (a) *Coal. p. 71.*  
*brick*, and the *Canon*; wee will look on both. And *and Holy Table.*  
first beginning with the *Rubrick*, it is ordered thus, *p. 19.*  
that *the Table at Communion time having a faire white* (b) *Rubrick*  
*linnen cloath upon it, shall stand in the body of the Church,* before the  
*or in the Chancell, where morning and evening prayer* Communion.  
*be appointed to bee said.* So saith the *Rubrick*; and for  
the former part thereof, there is not any thing that  
can serve for your present purpose. The Table, in  
Communion time, doth stand *in the Chancell*: though  
it stand *Altar-wise*, close along the wall: and in the  
*Chancell* too, *i.e.* in the most eminent part of it. The  
writer of the letter saw this well enough: and to  
avoyd the consequence could finde no better shift up-  
on the sudden, than to corrupt the *Rubrick*, which  
was done accordingly. For in the letter to the *Vicar* (c) *Coal. p. 75.*  
instead of *in the body of the Church, or in the Chancell,*  
we had it, *in the body of the Church, or of the Chancell*:  
as if the *Rubrick* did appoint, that in those places  
where the Communion was administred in the *Chan-*  
*c-ell*, the Table should bee placed at that time in the  
*body of the Chancell*. It's true, your new Edition reads  
it, *in the Chancell*: but then it is as true, that in your (x) *p. 12.*  
book you fall upon the former fault, and read it. *in*  
*the body of the Church or Chancell*, p. 44. and so you

Sect. 2.

do againe, fitting the *Canon* to the *Letter* of the old Edition, and no otherwise, *In the body of the Church, or of the Chancell.* p. 206. I see your fingers are so nimble, there can nothing scape you. Then for the *body of the Church*, however it was put unto the Question, & in the Bishops letter, that being the *Rubrick* saith, the *Table shall stand in the body of the Church, or of the Chancell, where morning and evening prayer be appointed to be said; and being that morning and evening prayer be appointed to be said in the body of the Church (as in most country Churches wee see it is) where should the Table stand most Canonically?* yet you recant it in your book.

(2) p. 203, 204. You tell us that the writer of the letter did<sup>a</sup> never imagine, that the *Table should stand most Canonically in the bodie of the Church: but onely that the Canons allow it not to be fixed to the end of the Quire; but to be made of moveable nature, to meet with those cases in the Law, in which without this transposing thereof upon occasions, the Minister cannot bee heard of his Congregation.* This is but small amends, save that you let us therein see, you are irresolute in your selfe, and know not unto what to trust. It's true, the *Rubrick* sounding one way, and the continuall *practice* of the *Church* another way; it might perplex as wise a man, as I know who is, to find out the intention of the *Rubrick*, and the reason of it. Yet would you give me leave to use a brieve *conjecture*, and not upbraid me for it in your next assault, I should make bold to tell you my opinion in it. *Eucer*, a moderate and ingenious man, in his survey or censure o<sup>t</sup> the first *Liturgie*, observed that all Divine Offices were celebrated in the *Quire*, or *Chancell; In choro tantum, sacra representari*, which he conceived to be a Popish custome, <sup>b</sup> (perhaps because

(2) Censura.

cap. 1. p. 457.

(b) Quam primum &amp; seculum corrigi.

it might ascribe unto the place and Priest some inherent sanctitie, and wissheth that a sharp and sudden remedie should be provided for the same. Hereupon in the second *Liturgie*, the appointing of the place for morning and evening praier was left unto the *Ordinarie*: and as it seemeth by this *Rubrick*, the holy Sacrament was to be there administred, where he so appointed. Whether it hath been practised accordingly, I cannot positively say; but if at all, it was *aut raro aut nunquam*, a thing seeldome seen: and possibly the very *Order* might as much take off the opinion of inherent sanctitie (if that were then the matter questioned,) as the execution. Which were it so, the reason of the law being ceased, the law ceaseth also. But this I only offer as a consideration, and no more than so.

Then for the 82. *Canon*, there it is said, "that in the  
 "time of the Communion, the Table shall bee placed  
 "in so good sort within the *Church* or *Chancell*, as there  
 "by the Minister may more conveniently be heard of  
 "the Communicants, in his prayer and ministrations,  
 "and the Communicants also more conveniently,  
 "and in more number may communicate with the said  
 Minister. Now hereunto the Doctor answered, " that  
 this was a *permission* rather, that so it might be, than a  
 command, that so it should be: and a *permission* onely  
 in such times and places, where otherwise the Minister  
 cannot conveniently be heard of the Communicants. The  
 writer of the letter seems to grant as much, where he  
 affirmeth, the "placing of the Table where the Altar stood  
 is the most decent situation when it is not used, and  
 for use too where the Quire is mounted up by steppes,  
 and open, so that hee which officiates may bee seene and  
 heard of all the congregation. If so, then certainly the

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(c) *Co. d. p. 50.*(d) *lett. to the  
Presb. p. 70.*

## Sect. 2.

*Canon* is not *binding* for all times and places, for then the writer of the letter would bee no good *Canonist*, but rather a *directive Canon*, to guide us as occasion is, and as may bee convenient for the Communicants. Now where you fall upon the Doctor, for saying it is a matter of *permission* rather than command: because

(c) p. 207. \*say you, *the Reverend house of Convocation is not convened to make permissions, that men may doe what they list; but to make strong and binding Canons, to bee obeyed by all the subjects, and pursued by all the Ordinaries of the Kingdome*: In saying this, you doe not onely thwart your *Bishop*. but confute your *King*. For if it bee to bee pursued by all the Ordinaries in the Kingdome, ill did the Bishop state the Question, in saying the Table might stand where the altar stood, at the upper end of the Quire or Chancell, in case the Minister may be seene and heard of all the Congregation. And on the other side you both confute the *King*, and your selfe to boote. The *King*, in that hee hath determined, that placing of the Table in Church or Chancell, as both the *Rubricke* and the *Canon* have resolved therein, is to bee construed only a thing of *liberty*. And being a thing of *libertie*, is left unto the Judgement of the *Ordinarie*, both for the thing it selfe, and for the time when, and how long, as he may finde cause. Your selfe, in that you have selected that particular passage<sup>1</sup> for your *Euge tuum*, and honoured that alone with your *mentis aurea verba bracteata*; as before was noted. Besides, you may observe in the *Declaration*, that those who pleaded for the *Appellants* in *S. Gregories* case, urged not the *Canon* nor the *Rubrick*, for strong and binding laws, as you please to call them: but onely urged them to this purpose, that they did give permission to place the Table

ble

(f) p. 69.

(g) Confirms  
the Altar. p. 65.



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ble where it might stand with most fitnessse and convenience. So that you see, the *Canon* and the *Rubrick* are *permissions* onely, and not *commands*; which is but what the Doctor said: and which you see confirmed by your Lord, the *Ordinarie*, the *Advocates* in the plea aforesaid, the *King*, *qui tot imperat legionibus*; and which is most of all, *Your selfe*.

*Quod si nec fratris, nec te mea gratia tangit,  
At Calî miserere tui.*

(h) Ovid. Met.  
lib. 2.

Besides, the *Canon* being generall, was so to bee drawn up, as it might meet with all particular cases of what sort soever. Now you know well enough, that in some *Churches* there are no *Chancels*, and most especially in those of a later building: and some such you may finde in *London*, if you please to look. So that in case the *Canon* had named onely *Chancels*, it might have left some *Churches* without *Communion*s, because they had no *Chancels* in the which to celebrate; and so by consequence there had been no remedie, in and by the *Canon*; if the *Communion* should not bee duly ministred by the *Priest*, or not so frequently received by the people, as it ought to be.

## CHAP. VIII.

An answer to the Minister of *Lincolns* Arguments against the standing of the Lords Table at the upper end of the Quire.

*The Minister of Lincoln forsakes his Bishop, about the placing of the Altar in the body of the Church. The Altar in Eusebius Panegyrick, not in the middle of the Church. The Ministers confidence and ignorance, in placing the Altar of Incense close unto the vaille. Tostatus falsified by the Minister of Lincoln. Κορυνη διαγραφει in the fift Council of Constantinople, and the meaning of it. The Minister of Lincoln at a losse in his Criticall learning, both Greeke and Latin. Varro corrupted by the Minister of Lincoln. Saint Austin what hee meant by mensa illa in medio constituta. Albaspinus falsified. Durandus sets the Altar at the upper end of the Quire. The testimony of Socrates and Nicephorus, asserted to the Doctor from the Ministers Cavils. The Altars how now placed in the Greek Churches, The weak authorities produced by the Minister of Lincoln, for placing of the Table distant from the wall, and some of them corrupted also. The generall Precedents of the Minister for placing of the holy Table; forged: as also are the Acts of the Council of Millaine under Borromeo. The Minister confesseth guilty, and confutes himselfe of falsification. Many particular Precedents brought in; most of them counterfeited and forged; and altogether conclude nothing to the point in hand. The Minister of Lincoln against him, else.*

**H**aving made search at home, and not found any thing unto the contrary, either in the *Rubrick* or the *Canon*; but that the Table may be placed where the *Altar* stood; and that as well in the

the Communion time, as at other times: wee must next take a view of what you have to say for the ancient practise. Not in the Church of *Engl. nd*, that you have done withall already, and done it bravely too, no man ever better: for you have found a Monasterie, and that hardly finished, wherein an Altar, destinate to particular and especiall uses, upon some speciall and extraordinary reasons, did stand *in medio pene sui*, not in the middle of the Church, as the letter goeth, but almost in the middle of it. In that which followes wee must travell after you, over all the world: First taking a review of those authorities which were related to in the Bishops letter, and answered by the Doctor in his *Coal from the Altar*. The writer of the letter, to let the Vicar see, <sup>i</sup> how long Communion Tables had stood in the midst of <sup>(i)</sup> p. 77. the Church, (not in the midst of *Chancels* or *Churches*, as you make it now, p. 207.) referred him unto Bishop *Iewell*. The testimonies there produced <sup>k</sup> are from *Eusebius*, *Augustin*, *Durandus*, and the first Councell of *Constantinople*. Beginning with *Eusebius*, <sup>l</sup> hee tels us of the Church of *Tyre*, that being finished and all the seats thereof set up. ἐν ᾧ πασι τὸ τῶν ἁγίων ἄγιον ἱερὸν ἔκειτο, ἐν μέσῳ τοῦ ναοῦ, the “founder after all, placed the most holy Altar in the midst thereof, and “compassed it about with rayles, to hinder the rude “multitude from pressing neere it. Now hereunto the “Doctor answered, first that the *Altar* though it stood “along the Eastern wall, it may be well interpreted to “be ἐν μέσῳ, in the middle of the Chancell, in reference “to the North and South, as it since hath stood. And “secondly that were it otherwise, yet it were only a “particular case of the Church in *Syria*, wherein the

(k) *Iewell*. Art. 3. divis. 26.

(l) *Coal*. p. 53. & 54.

Sect. 2.

“people being more mingled with the *Jewes* than  
 “in other places, might possibly place the *Altar* in  
 “the middle of the *Church*, as was the *Altar of Incense*  
 “in the midst of the *Temple*, the better to conforme  
 “unto them. And this hee was the rather inclined  
 to think, because that Church in the whole structure  
 of it, came very neere unto the modell of that Tem-  
 ple: the Gate or entrance of the same being πρὸς ἀν-  
 τὴν ἀναχρίσιν ἡλίου ἀκρίνας directly open to the East,  
 as was that of *Solomons*. Now you replie unto the first,  
 (after a scoffe or two bestowed on the simple Doctor)  
 that you had thought <sup>m</sup> the *Panegyrist* in *Eusebius* had  
 beene describing in that place a brave *Chancell*, set all  
 about with seates and other Ornaments, and that hee  
 had placed the *Altar* in the midst of that *Chancell*. The  
 Bishop of *Lincoln* had small reason to approve of this,  
 had he so thoroughly perused your book, as the *Licence*  
 tels us. He sends the Vicar unto Bishop *Iewell*, to learn  
 how long *Communion Tables* have stood in the middle  
 of the *Church*: and you confute both him and B. *Iewell*,  
 by placing of the *Altar* in the midst of the *Chancell*. Do  
 not you talke of Butter think you, when hee spoke of  
 Cheese. For contrary to what hee purposed, and  
<sup>n</sup> you were Salaried to defend, we have here found an  
*Altar* in the midst of the *Chancell*, in stead of a *Com-*  
*munion Table* in the middle of the *Church*. But howso-  
 ever being placed ἐν μέσῳ, in the midst of the *Chancell*,  
 you cannot thinke, that hee doth meane by *middle*,  
 there, the middle betweene North and South. How  
 so? Because, say you, in case that *Altar* had stood  
 along the Eastern wall, and in the middle of the wal,  
<sup>o</sup> a *Grecian* would not say that “it stood ἐν μέσῳ but  
 “ἀπεναντίον τῷ μέσῳ, over-aneanst the middle of the  
 “wall

(m) p. 208.

(n) I am not Sa-  
 laried to defend  
 the writer of the  
 letter in all  
 word and syllab-  
 les p. 45.

(o) p. 209.

(233)

“wall: even as the *Septuagint* describe the situation  
 “of the *Altar of Incense*, to be ἀπεναντίον τῷ καταπέ-  
 τασματι, over-aneant the vaile of the Temple.  
 Why man? I trow you cannot say of any thing that  
 standeth close unto the middle of a wall, and is  
 built up to it, as commonly the *Altars* were; that it  
 is built ἀπεναντίον τῷ μέσῳ, over-aneant the middle of  
 the wall. That forme of speech would fit farre bet-  
 ter with the *Communion Table*, placed exactly in the  
*middest* of the *Chancell*. For then it would be placed  
 ἀπεναντίον τῷ μέσῳ over against the middle of the  
*Eastern* wall. You might have found this in your owne  
 instance of the *Altar of Incense*, said to be placed ἀπε-  
 ναντίον τῷ καταπέτασματι, over against the vaile of  
 the Temple, standing a pretty distance from it, and not  
 close to the vaile, as you *unlearnedly* relate. But this (P) p. 210.  
 debate about the placing of the *Altar of Incense* will  
 fall more properly within the compasse of your reply  
 unto the Doctors second Answer; to which now we  
 hasten. Onely I tell you by the way, that if the *Pane-*  
*gyrist* could not set the Table close along the wall, in  
 the middle between North and South, without a pain- (q) p. 208, 209.  
 ted *Sea-card* of the winds, and the *four* points in hea-  
 ven; as you are pleased to laugh it out: he must make  
 use no doubt of the same invention, to place it in the  
*very midst* of the *Chancell*. Where, you say, he placed  
 it. Your other flumme, is more impertinent, and ab-  
 surd. For though all substantiall bodies here on earth  
 are equally measurable by those *four* points in heaven,  
 as you truly say: yet your i'l'ation thereupon, that it,  
 is not conceivable how this *Altar* should stand in the mid-  
 dle betwene North and South, rather than in the middle  
 betwene East and West, is so ridiculous; that no man  
 but



Sect. 2. but your selfe would have ventured at it. For when; wee talke of setting up a *Table* in the *midst* of a *roome* betweene *East* and *West*: I row you doe not think, but in that roome, it may stand rather in the middle between *East* and *West*, than in the middle of the same between *North* and *South*: though it stands equally distant from all foure points, in the heavenly bodies.

(f. p. 209.) Then to the Doctors second answer, you reply and say, *that like unto a child in a sandy bancke, he pulls down* with one hand, what hee had built up with the other. Why so? Because in case you did not like his former answer, you might see something else for your satisfaction. Call you this pulling *downe with one hand*, what hee had *built up* with the other? I see the Doctor cannot please you, say he what he will. But being said, what answer doe you make unto it? Marry  
(f. p. 209. 210.) you tell us out of *Adricomius*, that though *Tyre* was in "*Syria*, yet were the people thereof never mingled  
" with the *Iewes*, nor the *Iewes* with them, untill their  
" embracing of the Christian faith, after the utter ruin  
" and subversion of that Nation. Why man? And doth the Doctor tell you, that the said Church or Temple in *Eusebius*, was built before the *ruin of that Nation*, or before any of the *Iewes* had received the faith? You could not bee so ignorant as not to know by course of story, that the said Church was built above 200. yeeres after the ruine and subversion of the *Iewish* Nation: and therefore it would best become you, either to speak more to the purpose, or to hold your peace. Yes that you will you say. And rather than the *Altar* in *Eusebius* shall stand in the *middle* of the *Chancell*, to carry some resemblance to the *Altar of Incense*, you will remove the *Altar of Incense* from the *midst* of the  
Temple

Temple, where it stood ἀπεναντίας τῷ καταπέτασματι, over against the vaile, as before you said; and place it close unto the vaile, where never any man did place it, but your selfe alone. For tell mee, doe *Tostatus* and *Ribera* fasten this Altar to the vaile, as you please to tell us. Not fasten it to the vaile, thats flat: for it was made with rings and staves, to be removed (as you are pleased to have the Communion Tables) as occasion was. Then for your placing of it close along the vaile, you finde no warrant in the Scripture. The Latine reads it, *Contra velum*; our English bookes, before the vaile; close unto it, you that better understand the text, than all translators whatsoever. Then for \* *Tostatus* whom you cite for fastning it unto the vaile, all hee saith is this: *Dicitur Altare istud esse contra velum, i. e. ante velum*. That Altar is here said to bee against the vaile: that is, before it. What else? *Hic ponitur situs hujus altaris, scilicet in qua parte Sanctuarii poneretur*. Here is described the situation of this Altar, namely in what part of the Sanctuary it was placed. Is this to set it close unto the vaile, and there to fasten it? wee may conjecture how you use *Ribera* by your faire dealing with *Tostatus*, whom you thus abuse. Besides, your selfe hath told us, that the Altar of Incense did stand between the Table on the North (you mean the Table of Shewbread, do you not?) and the Candlestick upon the South: and I presume you will not say, the Table of the Shewbread, and the Candlestick did stand close unto the vaile, or were fastned to it. But for these things, the Altar, and the Table, and the Candlestick, how they were disposed of in the Tabernacle: you may consult the Schemes thereof in *Tornellus*, *Ann. M. 2544*, where you will finde the Altar stood not

(1) and this Altar was close unto the vaile, as *Tostatus* and *Ribera* doe fasten it, p. 210.

(11) Exod. 30. 4.

(x) in Exod. 30.

(yp. 111)

close

Sect. 2. *close unto the vaille*, but a good distance off, towards the nether end, though not exactly in the midst. You might as well have let the *Altar* in *Eusebius* stand close along the wall, in the middle betweene *North* and *South*, as the Doctor placed it; as have betraied your ignorance, both in the *Criticisme* and the *fact*, to so little purpose; yea and your honestie to boot. And here I would have left you and *Eusebius*, but that you will not let the Doctor goe away with any thing. For whereas the poore Doctor said, that the Gate or entrance of this Church, like that of *Salomons Temple*, was unto the East. you say <sup>2</sup> it is not *true*, and that there is not any such thing in *Eusebius*. You grant that the *πρὸ πύλων* or the *Portico* was towards the East; the leading way or entrance into the Court, or Church-yard, as we call it now: And thinke you they went round about the Church, to finde another way at the further end? Besides, you might have found, if you would have sought, that there were three dores into the very Church it selfe, all of them in the Easterne end, ὑπὸ ταῖς ἁγίαις βολαῖς, as <sup>a</sup> the Author hath it. Finally, whereas you had said before, that there <sup>b</sup> was nothing true in all this relation, but that the word *Altar* is named in *Eusebius*; now you have taken from him that comfort also: that *Altar* being by and by (you say) interpreted to be a *Metaphoricall Altar*, even τὸ ἁγιασμός, the sanctification of a Christian soule. You might as well have said, the *Temple* there described is a *Metaphoricall Temple*: because the *Panegyrist* descanting upon it, compares the *Soule* unto that *Temple*, as the *sinceritie* thereof to the holy *Altar*.

Wee have been long about *Eusebius*, but will be briefer in the rest; as brieft as possibly wee can, your old tricks

(1) it is not true that the Gate or entrance of this Church, is said to be open to the East. p. 210.

(a) Euseb. l. 10. c. 4.

(b) p. 210.

tricks considered. The next that followes is the fift  
 Councell of *Constantinople*, as it is called in Bish. *Jewel*,  
 being that *Sub Agapeto & Menna*, as the Doctor had it.  
 Here you conceive you have him at a fine advantage;  
*Agapetus* being dead before that Councell sate; and  
*Menna* Patriarch of *Constantinople* presiding in it. But  
 Sir, you cannot chuse but know, that howsoever *Ag-*  
*apetus* died before the sitting of the Councell: yet it  
 was called especially by his procuring; (being then  
 at *Constantinople*) although hee lived not to see  
 the effects thereof: his Legates also being there, by ver-  
 tue of a Commission to them made, when he was alive.  
 And this was possibly the reason, why *Binius* in the  
 top of every page throughout the *Acts* of this whole  
 Councell, being 112. in all, sets it *Sub Agapeto & Men-*  
*na*, as the Doctor did: your next exception, if it be not  
 better, will bee worse than nothing. The place allea-  
 ged by Bishop *Jewel*, is this, that *Tempore dyptichorum*,  
 at the Reading of the *Dypticks*, the people with great  
 silence drew together round about the Altar, and gave  
 care unto them. The Greek text hath it, *Κύκλῳ ὡς ἑστίασαν*  
*ὁ κύκλῳ τῷ θυσιαστηρίῳ* and to that phrase the Doctor an-  
 swered, "that howsoever *κύκλῳ*, in it selfe did signi-  
 "fie a Circle; yet *κύκλῳ τῷ θυσιαστηρίῳ*, could not be  
 "properly interpreted round about the altar, so that  
 "there was no part thereof, which was not compas-  
 "sed with the people. This he illustrated with a like  
 phrase in our *English* Idiom, of the kings sitting in his  
 throne, and all his noble men about him: and by the  
 very saying in the Greeke text of the *Revelation*, *κύ-*  
*κλῳ τῷ θρόνῳ*, round about the throne. And if this  
 you have said but little, though you spend many  
 words about it. All your great Grammar learning, out  
 of

(c) p. 211.

(d) p. 245.

## Sect. 2.

(e) Circular  
which hath in it  
no corner at all.  
p. 12.  
(f) Circulus aut  
semicirculos  
confectat. ibid

(g) p. 11.

(h) 1 Cor 15.

(i) and round  
about the throne  
were foure  
beasts full of eyes  
A, ec, 4. 6.

of *Eustathius*, and *Hesychius*, *Tully*, and *Budens*, excellent *Criticks* all; that circles are exactly round, without any Corners, and that a <sup>f</sup> Circle differs from a *semicircle*; is but your wonted art to divert the businesse. For did you not observe that the Doctor granted it, that κύκλος of and in it selfe *did signifie a Circle*? If so, what needs all this adoe? The thing in question is not what κύκλος signifieth, or whether *Circles* are not round: but whether that κύκλω θronιστῆς, can any way inferre that the *Altar* stood in the midst of the Church, so that the people, if they would, might runne round about it. For this you bring no prooffe, but that <sup>g</sup> you thought the *Throne in heaven* had beene safe enough, and that it needed not a wall to rest upon. Why, who said it did? That in the *Revelation*, was only brought for illustration of the Phrase, κύκλω, not for the situation of the *Altar* against a wall. But then you say, the *Angels* may as conveniently be thought to compasse it about, as to cast themselves into a kalfe moon: before the presence of Almighty God; and that all interpreters doe so expound it. You speake of all interpreters, but you name us none; which shewes your all is very nothing: for where you have a store, wee are sure to finde it in the margin, how little soever to the purpose. But Sir, the Doctor speakes there κατ' ἀνθρώπων, <sup>h</sup> after the manner of men, touching the reference which the Prophet had in his description of the Throne in Heaven, unto the thrones of Kings on earth. And if you speake, or apprehend him speaking in that manner; it would be very hard for you to untie the knot, and shew us <sup>i</sup> how foure beasts, though never so full of eyes, could compasse round the Throne in a perfect Circle. Nor doth that fragment which you bring



bring us from *S. Basils Liturgie*, σοὶ περιστάλαι κύκλῳ **Cap. 8.**  
 τὰ Σεραφεῖμ, say more than what the Doctor told  
 you from the *Revelation*, that all the *Angels stood*  
*round about the Throne, Apoc. 7. 11.* though *Gentian*  
*Heruet*, as you say, hath rendred it *in orbem*, which  
 you translate in *a ring or perfect Circle*. For your κυ-  
 κλώσω<sup>k</sup> in *S. Peters Liturgie*, you might doe well to (k) p. 211.  
 keepe it by you, till the authoritie of that and other  
 Liturgies affabulated to the holy Apostles, be agreed  
 upon. And had I thought you would have taken them  
 for currant, I would have shewne you more in them  
 for *Priests* and *Altars*, than you can doe with your  
 κυκλώσω for placing the said *Altars* in the midst of the  
 Church. However, by your owne confession, we have  
 found an *Altar* in *S. Peters Liturgie*: and therefore to  
 dispute *ad hominem*, the name of *Table* is not 200 yeeres  
 more ancient in the *Christian Church*, than the name of  
*Altar*. The compassing of the *Altar*<sup>l</sup> in *S. Basils Litur-* (l) p. 214.  
*gie*, is an allusion only to the Phrase in the booke of  
*Psalmes*: and so is that also in the epistle of *Synesius*, if  
 such thing bee in him: you have referred us in your  
 text, to<sup>m</sup> *one of his Epistles*, but you tell not which. (m) p. 214.  
 And in your Margin tell us that it is *in constitut. habita*  
*ad That aleum*, but I finde no such thing in his *Epistles*.  
 But so or not so, all is one with you; and with me too  
 in this particular, being thus answered to your hand.  
 Last of all for your passages in *S. Chrysostoms Li-*  
*turgie*, where it is said, the *Dracon fumes the holy Table*,  
 κυκλῶ, *round about*, and γύρωθεν, *in all the circuit or*  
*compasse thereof*, as your selfe translate it; that might  
 well be, and yet the *Altar* stand all along the wall. For  
 with a *Censer* in your hand, you could make shift, no  
 doubt, to cense or fume the *holy Table*, in all the cir-  
 cuit

Seet. 2. cut or compasse of it; and yet not take the paines to goe round about it: even as they doe, at this day in the Church of *Rome*. But I must tell you by the way, that you have falsified your Author, or at least chopped him off, having more to say. For p. 64. whither you referre us, hee speakes of censuring of the *Altar crucis*; you say well in that, but then hee addes, *scilicet* *crucis* *ut*, after the manner of a crosse; which overthrowes your whole designe. For take it, as the Father meanes it, and it is no such impossibility, as you thinke it is, but that a *single man* may doe it; and fume the *Altar* in a crosse, or *admodum crucis*: and therefore the poore Doctors *interpretation* not so *absurd*, as you would make it. The Doctor will stand close enough to his interpretation, till you bring stronger Arguments, and more faire dealing to remove him from it. You shew your self on all, and on no occasions to have some smattering of the law, and therefore cannot chuse but know, that in defect of an appearance, a *Iurie* in some cases may be *up ex circumstantibus*: for which see, 35. *II. 8. c. 6.* 2. *Edm. 6. c. 32.* and 5. *Eliz. c. 25.* and 14. *Eliz. c. 9.* And yet I trust you will not say, the *Judges* that determine in writ of *Nisi prius*, sit in the middle of the towne Hall wheresoever they come; because the people are conceived to be *circumstantes*. None but this *Minister of Lincolnshire* would commit these follies. And yet it is no wonder neither: for you have given us *centum tales*, in stead of *decem*.

Having made short, (to keepe us to your owne sweet language) in the Greeke with the Councell of *Constantinople*: wee must next see ° you doe as much in *Latine*, with *S. Augustine*. The place from him alleaged by Bishop *Jewell*, is this; *Christus quotidie pascit: Mensa*

These are but  
single men and  
cannot possibly  
be expounded  
to doe about the  
Altar, in the  
Doctors absurd  
interpretation.  
p. 111.

*Mensa ipsius est illa in medio constituta. Quid causa est, O audientes, ut mensam videatis, & ad spulas non accedatis?* i.e. as he translates it, *Christ feedes us daily: and this is his Table here set in the midst. O my hearers, what is the matter, that ye see the Table, and yet come not to the meat?* “To this the Doctor<sup>p</sup> answered, that (p) *Coel. p. 55.*

“*mensa illa in medio constituta*, is not to be interpreted the Table set here in the midst; but the Table which is here before you: and this according to the Latine phrase *afferre in medium*, which is not to be construed to bring a thing precisely into the middle, but to bring it to us, or before us. In your reply to this, you trifle as before you did, *ἐν κοινῷ*. And because every Schooleboy<sup>q</sup> knowes, that literally and (q) *p. 115.*

grammatically, *medium* doth signifie the middle part or space; therefore *afferre in medium* cannot signifie to bring a thing unto us, or before us. This said, you make another sally, to shew your Criticall learning (you have such store of it) touching the derivation of the Greek word *μέσος* out of *Scaliger*, and the Latine word *Mensa* out of *Varro*, which was at first, say you, called *Mesi*, from the Greek word *Μέσος*, because this *Vtensil*, saith *Varro*, “is ever placed in the middle space between us: so that according to this great and ancient Critick, it cannot properly be called a Table, unlesse it be placed, as Saint *Austin* reports it, in *medio*, in the middle. Would you would leave this Criticall learning, except you were more perfect in it. All that you finde in *Varro* is<sup>r</sup> no more than this, that (r) *de lingu. lat. lib. 4. n. 25.*

*mensa escaria*, a boord for meat, is called *Cibilla*, and that it was once square, but afterwards made round: *Et quod a nobis media, a Grecis μέσος, mensa dici potest.* Finde you in this that the Latine word for a Table was

## Sect. 2.

(f) p. 215. in  
margin.

(i) p. 216. 217.

(a) p. 217.

not alwayes *Mensa* ; but at the first *Mesa* ? So you would make your Readers think , that cannot every day consult the Author; and for that purpose you have falsified him in your margin accordingly ; and made him say ' what is not in him, viz. *Mesa. quod à nobis media, à Græcis μέσα, mensa dicitur potest.* But the first *Mesa* is your owne, no such thing in *Varro* : and consequently *Mesa* was not the first Latine word for *Table* as you have falsified the Authour, onely to place it in the middle. Neither doth *Varro* say , that *Mensa* was derived from the Greek word *Μέσα*, more than from the Latine *Media* : and further addes another reason of the name, which you would not see; and that is, *quod ponebant pleraque in cibo mensa*, because that on the Table the meat was served out by measure. Every man had his owne *dimensum*, as the word still holds. So then, it may be called a *Table*, although not placed in the middle. Your Grammar learning being showne, wee must next take a turne in your Divine and Theologicall Philology: where we are told ' of *audientes*, *gensulectentes*, *competentes*, and *intincti*, severall kinds of *Catechumeni*, in the primitive times ; as if those names had never beene heard of, but amongst the fennes : you would be thought to lie at rack and manger with Lady *Philology*, though you never kist her. For had you but the least acquaintance with her, you would not runne into those errors which you do continually. You tell us of these *audientes*, that " if the *Table* were in the *Chancell*: they could not be admitted to draw so neere as to see and view it : and therefore make Saint *Austin* say, that's the *Lords Table* there, which you see placed in the midst of the Church. Why? could they not more easily see it in the midst of the Church, than if it had beene in the

the

the *Chancell*? Were they so Eagle-sighted a far off, and could they not discern it, if placed neerer hand? This is a mystery indeed, above my capacity. Perhaps you think, that commonly, and at other times, it stood in the middle of the *Church*: but when the *Catechumeni* were driven forth, and the holy Sacrament to be administered, it was removed into the *Chancell*. And then consider with your selfe, how fitly you would have the *Table* to be set at other times in the upper end of the *Chancell*; and be brought downe in time of the *Communion* into the body of the *Church*. Next you have made *S. Austin* say, that if these *audientes* could but by chance get a glympse of the holy *Table*, they were instantly (all discipline notwithstanding) to be baptized: and yet *Saint Austin* saith expressely, *ut mensam videratis*, that they did see the *Table*, though they came not to it; nor doe we finde they were baptized so presently on the sight thereof. Therefore to set the matter right, I rather should conceive that the word *illa* there, is of specall efficacie: and points not to a *Table*, which was then before them, (for then *hec mensa est ipseus*, might have beene more proper;) but to some *Table* further off, in the *Quire* or *Chancell*, made ready for all those that purposed to Communicate; which the said *Catechumeni* might see, though they came not neere it. And so *Saint Austin* in these words, *Mensa ipseus est illa in medio constituta*, "must be thus interpreted; *His Table is that yonder which is now* "in readinesse. What is the matter, O you *Audientes*, "that you can looke upon the *Table*; and yet not fit "and prepare your selves to be partakers of the banquet. As for your note from *Albaspinus*, that if the *Audientes* should but get a sight of the holy *Table*; they

(\*) Observat.  
2. cap. 2. cited  
2:7.



Sect. 2. *were all instantly to be baptized: you doe most shamefully abuse that learned Bishop; who was too great a scholler to be so mistaken. And therefore take along that passage for a close of all, to which you point us in your margin: where you shall finde hee speakes not of their getting a glympe of the holy Table, but of the holy mysteries celebrated on the Table. Si cui contigisset Catecumeno, casu aliquo, aut sacrificiis interesse, aut oculis sacra illa intueri, (call you this a Table) eum protinus sacro fonte ablucendum esse, Such a notorious falsifier of all kinde of Authors, did man never meet with.*

Next for *Durandus*, it was observed out of him by Bishop *Iewell*, that the Priest turning about at the *Altar*, doth use to say, *Aperi os meum in medio Ecclesie*: which proves not, as the Doctor said, <sup>y</sup> that the *Altar* stood in the midst of the Church; but that the Priest stood at the midst of the *Altar*. You know this well enough, that the Priest doth stand so; but you must needs say somewhat, what soever you know: and therefore bring *Durandus* to expound himselfe. Well then, what saith *Durandus* to it. "*Per Altare Cor nostrum intelligitur, quod est in medio Corporis, sicut Altare in medio Ecclesie*". By the *Altar* is to bee understood "our heart, which is in the midst of the body, as the *Altar* is in the midst of the Church. This is almost the only place you have cited fairly in all your book: and in congratulation to your selfe for your honest dealing, you presently flie out on the poore Doctor, as if there were no *sensible sacrifice*, nor *materiall Altar*: because *Durandus* in his way of *Allegories*, cōpares the *Altar* to our heart. Just thus before you dealt with the *Panegyrist* in *Eusebius*; and too ridiculously in both. Therefore

to

(y) Coal. from  
the Altar. p. 56.

(z) p. 226.

to let your *Allegories* passe, as not considerable in this case, wee must reply unto the words. And here I will make bold to tell you, that by *in medio Ecclesie* here, *Durandus* doth not meane the *middle* of the Church, that is, the *body* of the Church: but which I know you meane to laugh at, the middle of the upper end of the *Quire* or *Chancell*; there where the *Altar* stood in those times hee lived, and long before him. Will you the reason why I say it? then looke into the former Chapter, where hee will tell you of those *rayles*, or *barres*, which part the *Altar* (or the *Altar place*) from the rest of the *Quire*: as it is now in our Cathedrals, and many others of this kingdom. *Cancelli quibus Altare a Choro divi. litur, separationem significat celestium a terrenis.* And so the *Altar* stood not in *Durandus* time, in the midst of the Church, but generally at the end of the *Chancell*, and thus much briefly for *Durandus*.

For those exceptions which you make against the testimony produced by the Doctor<sup>a</sup> from *Socrates* and *Nicephorus*, about the standing of the *Altars* in *Antiochia*; wee must needs runne them over for your satisfaction, though not worth the while. What they affirme herein, we have at full layd down in our former Chapter: *Cassiodore* being there brought in, into the bargain. The first thing you except against, is, that the place he cited from *Nicephorus*<sup>b</sup> is not to be found lib. 12. c. 24. but lib. 12. c. 34. This is another of these *malicious falsifications* that you charge him with, p. 58. and<sup>c</sup> you *bespew him for it*, here p. 228. A very easie errour if you mark it well; and such as *Printers* will commit, do we what we can. But it was *found*, it seems at last; that's well: more than man can say, of you and

(a) *Coar.* p. 56.

(b) 228.

(c) and I bespew him for this trick. p. 228

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(d) 1b.d.

your quotations, I am sure of that: And so the wretched Doctor hath dealt with *Socrates* also, <sup>d</sup> citing him right, you say, in *Latine*, cap. 21. whereas it is the 22. Chapt. in the *Greeke*. It would be well if you would cite your Authors right in any Language; or else finde greater matters to except against, before you quarrell: yes that you will, you say. For these *Historians* doe not “note those rites of the Altars of the Citie of *Antioch*, “as different from all other Altars, or from the generall practise of the Church: but that they differed “in those rites from the Church of *Rome*, onely, as *Iosephus Vice-comes* proves at large. What ever *Vice-comes* proves in other places, I am sure hee proves it not in the place you cite; being *de Missæ Ritib. l. 2. c. 5.* in which there is not one poore word that reflects that way. Nor will I take the paines to search, if hee saith it elsewhere. For whatsoever he saith in that, he can never prove it: the Authors being so expresse in the affirmation. *Ἀλλ’ ἵστανται ἔχει τὴν θέσιν*, as it is in *Socrates*; *contrarium ab aliis Ecclesiis situm*, the translation reads it, *diversum prorsus quam alibi situm*, so *Nicephorus* hath it. The words are generall enough, without relation any way to the Church of *Rome*. Now where you say, “that neither *Socrates* nor *Nicephorus*, doe say that the Altars did stand *Westward*; that *Socrates* doth not speake of the position of these Altars, but the Churches onely; and that *Nicephorus* adding besides his Author, the posture of the Altars, doth presently correct himselfe in the words of *Socrates*: all these are worse than so many mistakings, as you have made them in the Doctor, they are wilfull falsehoods. For doth not *Socrates* affirme, ὅ γὰρ πρὸς ἀνατολὰς τὸ θυσιαστήριον, ἀλλὰ πρὸς δύσιν; and doth *Nicephorus* say other-

(c) p. 2:9,

otherwise, than *Sacra ara non ad Orientem, sed ad Occidentem versus, collocata fuerat* ? what finde you in *Nicephorus* like a recantation, passing directly from these words to another matter ? For shame presume not

thus on the credulitie of your Readers : and think not all the world so stupid, as to bee cheated with your faire words, and a loaded margin. The rest of your exceptions are so slight, they need no reply. The Doctor saith not as you<sup>f</sup> charge him, that *all the people* (f) p. 212. *in Syria, might possibly place the Altar in the midst of the Church* : but spake it onely of the people of the citie of *Tyre*. And for the pudder that you make about the meaning of the word ὄραν, which is another smack of your *criticall* ignorance : bee pleased to know, that without any wresting of the word, the *Altars* may be said ὄραν to look towards the *East*, as well as that *Priests* looked that way, which did officiate at them, or upon them. And if you will vouchsafe to looke in *Clemens* (g) Strom. l. 7: of *Alexandria*, you will there finde that the word βλέπειν is so used. τὰ παλαῖα τῶν ἱερῶν πρὸς ὀρίαν ἔβλεπον. So hee in reference to some antient temples built amongst the *Gentiles*.

Thus having saved the Doctor harmlesse from your vaine assaults; wee will next see, what you have studied of your owne, ag<sup>t</sup>int the standing of the *Altar*, at the *East* end of the Church. Where I must tell you, your particular instances will prove but weake and silly Arguments, like the *Cathedrall Church at Dover*, or the *round Church of Cambridge*, which wee met with lately. That which you tell us from the Greek Churches, is indeed considerable, if it were as true. You tell us out of *Gentian Hervetus*,<sup>h</sup> that in the *ἑνὴς* or *Chancel* (h) p. 213. there be two *Altars*, whereof the greater stands in

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the midst of that Roome, and the lesse close by, at the left side of it. Yet Bishop Iewell in his 13. Art. being of the Pluralitie of Masses, cites many of the Ancient Fathers that say, there is but one *Altar* in every Church: and then concludes with *Gentian Hervet*; *In Græcorum templis unum tantum est Altare, idque in medio choro aut Presbyterio*. Not in the middle of the Church then, wee have gained so much: and wee have reason to beleieve it was not in the middle of the *Chancel* neither. One of you I am sure is out with your *Gentian Hervet*, touching the number of your Altars: and think you, that you are not both out in the placing of them? No certainly say you, that cannot be, because the setter forth of the Greeke and Latine Liturgies, hath affirmed as much: viz. that there be in those Churches two Altars, the greater in the midst, and called the holy Table, the lesser called the Prothesis, or Table of Proposition. And then you bring in *Claudius Sainctes*, to tell us, that in the Greeke Temples, there is but one high Altar, and that placed in the midst of the Quire. You should doe well to reconcile your witnesses, before you bring them to give evidence. *Claudius Sainctes*. as you cite him, hath told us of one Altar onely; the setter forth of the Greeke and Latine Liturgies, as you please to call him, tels us of two; but placeth, as you cite him, the greatest onely in the midst: and *Gentian Hervet* setting the great Altar in the midst, hath placed the least close by it, at the left side of the greater. Your selfe and Bishop Iewell with your *Gentian Hervet*, and *Gentian Hervet* with your setter forth, and his *Claudius Sainctes*, agree but very ill together. Wee might doe well to keepe them without fire and candle, till they agreed upon their verdict: but wee will take

A. p. 113.



take an easier Course, and dismisſe them preſently. And firſt beginning with your *Claudius Sainctes*, you cite him <sup>k</sup> in his *Edition of the Greeke Liturgie at Paris*, 1560. but you cite neither page, nor place where a man may finde it. Indeed it was moſt wiſely done to conceale the matter; that ſo your Reader might be drawne rather to take it on your word, than take the paines to looke for it upon ſuch uncertainties. But howſoever being looked for, and looked for with a diligent and carefull eye; wee muſt returne *non eſt inventus*, no ſuch words in *Sainctes*. Next for the *ſetter forth of the Greeke and Latine Liturgies*, you might have done us a good turne to have told his name: at leaſt not to have ſent us to enquire for him in <sup>l</sup>the *Biblioth. vet. Patrum*, Tom. 2. in *Annot.* without more punctuall direction. You mean, I trow, the *ſetter forth of the Liturgies in Greeke and Latine*; and then wee finde indeed in the ſecond Tome of that edition. But when you talke I know not how, of a *ſetter forth of the Greeke and Latine Liturgies*, and ſend us to the *Biblioth. vet. Patrum*, Tom. 2. you bid us looke into a place where no ſuch man was ever heard of: the *Greeke and Latine Liturgies* not being found in the ſecond of thoſe Tomes, but in the ſixt. I ſee you were reſolved that whoſoever traced you, ſhould have much to doe. But having found your Author out, we finde you had good reaſon to conceale his name, and give us ſuch obſcure directions for the finding of him. For *Genebrard* whom you blindly call *the ſetter forth of the Greeke and Latine Liturgies*, hath told us ſuch a tale as will marre your markets. <sup>1</sup> For hee divides their Churches into theſe five parts: the firſt called *ἱερός*, the holy Tabernacle, ſo called *quod gradibus in*

(k) p. 214.  
in margine.

(l) p. 213. in  
margine.

(1) de ſtib.  
Græc. num, at  
the end of Sa-  
cia myſterio-  
rum ante con-  
ſecratorum.

illum

Sect. 2. *illam scandatur*, because it is mounted up by steps; and this is entred into by none but the *Priests*. The second hee entitleth *ἐκκλῆσια*, the Quire or *Chancell* (properly and distinctly so intituled) *Locus Clero & Cantoribus deputatus*, a place assigned for the clergie and the singing men. The third was *Ἀμβων* or the Pulpit-place, where the Epistles and Gospels were read, and Sermons preached unto the people. The fourth called *ναός* or the body of the Church, wherein the people had their places, both men and women, though distinct: and last of all the *πρόναος*, or place for *Baptisme*, neere which stood the *Penitents*. Now for the *Altars* which he speaks of, they stood not, as you make them stand, *ἐν ἐκκλησίᾳ* in the Quire or *Chancell*, distinctly and properly so called, and much lesse in the middle of it; but in the upper part thereof, mounted up by steps (and severed from the rest by a vaile or curtaine) which place was therefore called *τὸ πῦλον*; i. e. the *Altar-place*, the *ἑσυχία* or *Altarium*, which

(m) v. cap. 7. <sup>m</sup> before we spake of. *Illic sunt duo Altaria*, there, in that upper end, above the steps, stood those two *Altars* which you talke of: not in the middle of the *Chancell* as you falsely say. And there, the greater of the two did stand *in medio*, in the middle between *North* and *South* as they still continue: the lesser, which hee calls the *Prothesis*, standing on the left side thereof, and thereon stood the bread appointed to be consecrated, till it was offered on the *Altar*. Nor doth hee say, the greater is in the midst, and called the holy Table, and no more but so: but *maius est in medio*, *ἑσυχία*, *sacra mensa*, &c. the greater of them is in the midst, and is called the *Altar*, the *holy Table*, the *Holy of Holies*, with many other names which are there attributed to it.

Where

Where you may see, that *ἡ ἀγία ἑστὴ* hath precedence of *sacra mensa*, though you are pleased to leave out *Altar*; as if he called it onely the *holy Table*: this sheweth your evidence out of *Gentian Heruet* will be easily answered. And here I cannot chuse but tell you, that herein you have shewne most foulely, either your ignorance or your falshood. If you conceived that *βῆμα* there did signifie the whole *Chancell*, then it shewes your ignorance: if that you knew it signified no more than the upper part, *in quod gradibus scanditur*, and yet set downe with *in the βῆμα* or *Chancell*, as you have translated it, then you shew your falshood. And so I leave you with an *Vtrum horum maior accipe*; make your best of either: or if you will, take both; being both your owne. The *ἀγία βῆμα* which you find in *Gentian Heruet*, is that which you had met with in your *setter forth*, a place distinguished from the *Chancell*, and raised above it, within the which the said two *Altars* stood, which your Author speakes of; and stood in the same manner as you were told before (one of your Authors borrowing from the other both his words and matter,) though indeed one of them was no *Altar*, but a *Table* onely; a *Table* either of *proposition*, or of *preparation*, no great matter which.

Next let us looke upon the Latines, and their use herein, from whom the *English* first received the faith of *Christ*, as your selfe confesse, calling their *Augustin*, the *Apostle of the Saxons*. p. 223. And herein to begin with, wee have gained thus much, that neither the *Tables* heretofore, nor the *high Altars* afterwards did stand in the midst of the Church or *Chancell*; but <sup>k</sup> so farre from the wall at least, as the *Priests* and *Deacons* might stand round about them. Wee hope you will come

(m) In the *βῆμα* or *Chancell* there be two *Altars*, of which the greatest stood in the midst of that Roome. p. 213.

(k) or at least, so farre from the wall, &c. p. 218.

home

Sect. 2. home in time. First you had placed the *Altar in the middle of the Church*; then you removed it very fairely into the *middle of the Chancell*, and now you have advanced it so neere the *wall*, as there is onely roome for the *Priests* and *Deacons* to goe betweene. I finde you coming on apace, but that shall not helpe you: for I am bent to trust to nothing that you say, till I have examined it, no though it made unto my purpose: Now for the prooffe of this, you bring us in some Authours and some precedents. Amongst your Authours, <sup>(1)</sup> *Walsfridus Strabo* hath beene heard already, who saith no more, but that in the first times the *Altars* in the Church were placed *ad diversas plagas*, according as, poore men, they could fit themselves, but makes the generall use to be otherwise, as before was said. And so do<sup>m</sup> *Bellarmino*, and *Suarez* too, two other of your Authours, as it relates unto the Churches, which generally, they say, are built *ad orientem*, some few excepted, which could not otherwise be erected? But *Bellarmino*, I assure you, doth not speak one word in the place by you cited, touching the *fixing of the Altars in any posture*; *propter commoditatem loci*, if the convenience of the place require it. That's an addition of your owne, no such thing in *Bellarmino*. And howsoever *Suarez* seeme to look that way, yet he acknowledgeth withall, that placing of the *Altar* at the East end of the Church, as the ancient Custome. So then according to your owne witnesses, the *Altars* generally did use to stand at the East end of the Church, and they confest it was the *ancient custome* that they should so stand. Those few which had beene otherwise disposed of, were but *exceptions* as it were from the *generall rule*; which rather doe confirme the *rule*, than weaken the authority

(1) p. 219.

(m) and Bellarmine himselfe, together with Suarez, do willingly allow they may be fixed in any posture, &c. p. 219.

authority and power thereof. And this you might have found in your owne *Hospinian*, whose testimonie you produce, p. 208. 211. & 215. to prove that the *Lords table* or *Altar* did usually stand in the middle of the Church. For had you looked upon *Hospinian*, as you should have done, you would have found that hee implieth that the *Altars* generally were situated at the East end, or *in extrema templorum parte*, as his owne words are; because he adds *non semper et ubiq;*, that at some times, in certaine places they were seated otherwise. And this he makes to be the meaning of Bishop *Jewell*, to whō the *Vicar* was directed in the letter, to find *how long Communion-tables stood in the midst of Churches*: by which you may perceiue, that your two greatest Champions have forsaken you in the open field. For *Vice-comes*, whom you next produce, hee doth take it as you say, for a very cleare and indubitable assertion, *Altaria medio in templo allocata fuisse*, that Altars were placed heretofore in the *midst of the Church*. And hee doth take it too, I say, for as indubitable, and as cleare, *non nisi Constantini temporibus cœpisse Christianos missam publice in Ecclesia conficere*, that till the time of *Constantine* the Christians did not celebrate the Sacrament in their Churches publickly: but neither you nor I am bound to beleeve him in it. No matter how hee saith it, but how hee proves it. "Your *Aloysius Navarinus* comes in here impertinently, who on these words, *Circundabo Altare tuum*, saith, that *their situation was such in former times*, that the *Priests* might *compass round about the holy Altar*. But good Sir tell me in your next booke, of what *Priests* he speaks. For that the *Altar* stood so in the law of *Moses*, wee know well enough; and the *Priests* compassed them about, we know

(n) *Vice-comes*  
de mil'x ritib.  
l. 2. cap. 21.

(o) p. 219.



Sect. 2.

(p' p. 220.

know that also. But that the *Altars* stood so in the Christian Church, you do not tel us from your Author: which is a pregnant argument, that it is not in him? But, as you say, the *maine authority you rely upon*, is the *Pontificall*: wherein the *Bishop* is enjoined in three severall places at the least, to compasse the *Altar* round about, or *circumcirca*: which were it *fastned to the wall*, were as you say impossible for a *Mouse* to doe. Iust so. But tell me in good earnest, do you conceive the *Bishop* is enjoined in the *Pontificall*, to goe round about the *Altar*, (as you meane round about it, when you tell us so) because you finde it, *Pontifex circuit ter Altare*, once; and *circuit semel*, twice, as your margin rightly. The *circumcirca*, is your owne; and none of the *Pontificalls*. And for the *compassings* there spoke of, they must be taken *in circuitu possibili*, to compasse so much of it, as may be compassed. And so you must interpret another passage in the said *Pontificall*. viz. *Thuriscat Altare undique ad dextrum & sinistrum latus, ante & desuper*, p. 203. and 232. of my Edition being of *Paris, Anno 1615*. *Undique* there implies as much as *circumcirca*, and yet you finde not that the *Bishop* is to cense or fume the further part thereof. Why so? because hee could not come to doe it. If not to cense it, then certainly much lesse to *compassse* it about, as you meane compassing. Compare your *Circuit*, with my *undique*, and tell mee what you think of this proper Argument, upon wiser thoughts.

(q' p. 218.

From Authors you proceed to Precedents, 9 *Precedents answering these Authorities in all ages, and in all Countries whatsoever*. In case your *Precedents* serve your turne no better than your *Authors* did, there's never a *Scriveners Clerk* in *London*, but will shew

shew better *Precedents* for a poore *Noverint Univerſi*. And of this quality is your firſt, a generall *Precedent*, a perfect *Noverint Univerſi*. For as you ſay, you were extreemly laught at by all ſtrangers, for making unto them ſuch a fooliſh queſtion, as they deemed it. And like enough, I would have laught at you my ſelfe, had I heard you aſke it: for never did ſo great a *Criticke* aſke ſo poore a queſtion. I know your meaning yet, however. You would be thought to have beene laught at, for thinking that the *Altars* generally ſtood at the  *Eaſt* end of the *Church*: but if you aſked the queſtion, you were onely laught at by the ſtrangers, for thinking it a matter questionable, that they ſhould ſtand in any other place than that. And though I take this for a *tale*, a very *Winters tale*, fit onely to be told by ſuch a confidence as yours: yet being told by one of the right faction, no doubt but it will paſſe for currant, and finde a credence among thoſe who are not able to diſtinguiſh betweene *chalk* and *cheefe*, but ſwallow all that comes before them. Your *Noverint Univerſi* being ſealed and delivered, wee ſhould looke forwards to the reſt of your obſervations; but wee will borrow leave a while, to looke upon the *Church of Millaine*, and on the *Reformation* made therein, by the great *Cardinall Borromee*. It ſeemes, before his time, that there had beene ſome *Altars* raiſed in very inconvenient places: ſome neere the *Pulpit*; ſome neere the *Organs*; ſome againſt one pillar, ſome againſt another; and ſome neere the doore: yet ſinde I none particularly under the *Reading Deſke*, nor doe I think that you can finde a *Reading Deſke* in any of the *Millaine Churches*. Onely becauſe you ſaid before, that the *Pulpit* and the *Reading Pew* might be called *Altars*

(r) Concil. Mediolan. ſi. 4.  
de Capellis  
& Altar.

(p. 75. 76.)

Sect. 2.

no lesse properly than the *Holy Table*: you would now shew an *Altar* neere the *Reading Deske*, in hope the *Reading Deske* may one day become an *Altar*. I hope you cannot hence conclude, that the *High Altar* stood indifferently in any part of the Church; or that in those small Churches wherein there was one *Altar* only, that one and only *Altar* stood as it hapned in the body of the Church, under 'the *Organ-loft*, the *Reading Deske*, the *Pulpit*, or you know not where. There's none so ignorant of the world abroad, but knowes that in the greater Churches there were severall *Altars*, none of the which come under our consideration, but that one *Altar*, which was disposed of in the *Chancell*. Your *Pillar-Altars*, and your *Chappell-Altars* were of another nature, and had their severall places in the Church, according as they might bee situate with the most conveniencie. But so, I trust it was not with the *High Altar*, as they call it. And yet in this you tell us, if we may beleeve you " " that in the *severe reformation* which that *Cardinall* made in all the Churches " of the state of *Millaine*, he doth require that there be " left a space of *eight Cubits* at the least, betweene the " *High Altar* and the *Wall*, to admit the assistance of " more Priests and Deacons at feasts of dedication, " and other appointments of solemne Masses. If this were true, it were enough, we would seek no further. But there is nothing true in all this story. The distance that you speake of, was not betweene the *Altar* and the *Wall*; but betweene the *Altar* and the *Rayle*, *quod septum ab Altari congruo spatio distet*, the rayle, or barres, and not the wall; as in the fourth Councell of *Millaine*, published by *Binius*, being the extract of those Acts, to which you send us. But lest wee should

(p. 211.)

(p. 211.)

should fall short of our present purpose, which is to Cap. 8.  
 set you forth unto the world, for the most notable  
*Counterfeit* of these later Ages; wee will bee bold to  
 borrow helpe from your owne deere selfe, against  
 this man of *Lincolneshire* that so abuseth his good Au-  
 thors. You cite us in this place, *Acta Eccles. Medi-*  
*olan: part 4. lib. 10. de fabrica Eccles.* and pag. 48. of  
 your *holy Table*, you cite the very same againe. But  
 there you sing another song, and report him rightly  
 in these words. "When you build an *High Altar*,  
 "there must be from the *foot* or *lowest degree* thereof,  
 "to the *rayles* that inclose the same, *eight Cubites* and  
 "more, if the Church will beare it, that there may be  
 "roomie for the Clergie to assist, (as sometimes is  
 required at *solemn Masses*.) \* *Et me mihi perfide pro-*  
*dis, me mihi prodis ait?* What have we heare, the  
*Minister of Lincolneshire*, confessing guilty? His Au-  
 thor wronged in one place, and most miraculously  
 righted in another? Now sic upon thee that couldest  
 not keepe thine owne counsell; but must needs blurt  
 out all, though against thy selfe. And so *Ex ore tuo*  
*inique Index*. The space you talke of was, as you see,  
 betweene the *Altar* and the *raile*; and not betweene  
 the *Altar* and the *wall*, which was the matter to bee  
 proved. The *Cardinall* was too good an *Antiquarie*,  
 to make so great a distance as you falsly charge him  
 with, betweene the *Altar* and the *wall*. And though  
 he was not *sainted* y as you idely dreame, for taking  
 downe those *petit Altars* in his Church of *Millaine*:  
 yet such a reverent esteeme the Popes had of him.  
 that the whole order of the *Humiliati* was suppres-  
 sed for ever; onely because one desperate knave a-  
 mongst them, made an attempt upon his person.

This said, those few particulars which you have to

T

shew

(x) Ovid Me-  
tamor,

(y) Made a  
Saint it seems  
for his service,  
p. 221.

(z) Thuanus  
hist. l. 50.

- Sect. 2. shew, might very easily be granted, and doe no prejudice at all to the cause in hand : and it were not amisse to doe so , but that you falsifie your Authors with so high an impudence, in some of those particulars, which you have to shew. Your instance of an<sup>a</sup> *Ancient Marble Altar*, in the middle of the *Catacombe*, wee will freely yeeld you ? for say you not your selfe, that it was a place, in which the ancient Bishops of Rome were wont to retire themselves in time of persecution ? If so, it was well they had an *Altar*. Thoe were no times to be solicitous about the placing of the same, as before we told you. Next in *Saint Peters Church* in the *Vatican* you have found an *Altar*, called *Altare Maggiore* ; but the worst is, you know not where to place it. The Italian Authour whom you<sup>b</sup> cite, tels you the posture of this High Altar, was in the midst of the *Quire* : and yet *Chemnitius*, whom you cite p.222. and allow of too, hath placed it *ante Chorum*, before the very *Quire*. This as you say, was not observed by your former Author ; you say true indeed. Your former Author, if you report him right, hath placed it in the midst of the *Quire*, and therefore could not well observe that it stood before it. But stand it where it will, what are you the wiser ? Doe you not finde in<sup>c</sup> *Walafridus Strabo*, that in this very Church there are many *Altars*, some placed towards the East, and some in other parts there of : *Altaria non tantum in Orientem, sed etiam in alias partes esse distributa*. And finde you not also in<sup>d</sup> *Chemnitius*, that in that very Church there are an hundred and nine *Altars* ; and then no marvell if some of them stand in the middle of the *Quire*, and some before it. Nor doth *Chemnitius* say it of that *Altare Maggiore* which before you spake of, that it doth stand before

(a) p. 220.

(b) p. 221.

(c) de rebus  
Ecl. cap. 4.(d) Examen  
Concil. Ind.  
p. 215. 4.



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before the *Quire*; but onely tels you, *Apud Altare ante Chorum*, that before the *Quire* there was an *Altar*. And which most clearely shewes your falshood, hee doth most perfectly distinguish that before the *Quire*, from the *high Altar* under which Saint *Peter* and Saint *Paul* lie buried, (which your Italian Authour speakes of) by the number of *Indulgences*. You might have spared *Chemnitius* well enough, for any service hee hath done you; but that you love to clog your margin. And for Saint *Peters Altar*, place it it where you will, either in the middle of the *Quire*, or before the doore, you cannot thence conclude that there was no High Altar anciently at the East end of the Church, no more than if a man should say, there is an *Altar* in the middle of King *Henry* the Seventh his Chappell at *Westminster*, e go there is no *Altar* at the East end of the *Quire*.

From *Italy* your Bookes transport you into *Germany*, and there you heard another winters tale, of that alacrity which *Witkind* the ancient *Saxon* found in the face of *Charles* the Great, when he began to approach that Table which was in the midst of the Church. For this you cite *Crantzius in Metrop.* l. 1. c. 24. but there's not one word that reflects that way in all that Chapter, nor indeed could bee, if you marke it; the Emperour *Charles* being dead and buried Chapter 18. That which you meane is Chapter 9. (should not I now beskrew you for this mistake) and there indeed it is related in this sort: *Postea vero mensam adieras Templo mediam, ita hilari mihi conspectus es vultu, &c.* that the good Emperour changed his Countenance, at his approach unto the Table. How seated? *Templo mediam*. What in the mid-

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dle of the Church? I cannot tell you that. For then hee would have said, *in medio Templi*, and not *Templo mediam*. The Table *Templo Media* was the *High Altar* out of question, and stood as now it doth at the upper end of the Quire: and yet was *Templo media* just in the middle to the Church, or any man that comming from the lower end, did approach unto it. Nor doth *Hospinian* tell us <sup>f</sup> as you make him tell us, that in the *Reformation* which the *Helvetians* made at *Tigure*, (so great a Clerke as you should have called it *Zurick*) *An. 1527.* they found that in old time the *Font* had beene situated in that very place, where the *Popish High Altar* was then demolished. *Hospinian* <sup>g</sup> onely saith, *Non obscuris notis deprehensum esse*, that it was so conjectured by certaine signes. And thinke you that those signes might not deceive them. Besides, *Hospinian* speakes not of the *Popish High Altar*, but calls it onely the *High Altar*, *Altare summum*. *Popish* was foysted in by you, to make poore men beleeeve that all *High Altars*, were *ipso facto*, *Popish Altars*, and therefore *ipso facto*, to be demolished. Such excellent arts you have to infuse faction in mens mindes, as never any man had more. From *Germany* you passe to *France*, where you finde nothing for your purpose. You <sup>h</sup> are informed, you say, that *there they doe not fasten their High Altars to the wall; but the lesser or Requiem Altars onely*. I dare be bold to say, no man ever told you so: the contrary thereunto being so apparent; as I my selfe can say, of my owne observation. So that your generall being false, that which you tell us of the *rich Table* in the *Abbie Church of S. Denis*, will conelude no more, than your *Cathedrall Church at Dover*. And yet

t) p. 222.

(g) de Origine  
Altarium, ca. 6.

h) p. 222.

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## Cap. 8.

yet you tell us false in that too. For that the Table is not *laid along the wall*, but *stands Table-wise*, you find not in the *Theatre*, cited in the Margin : that you have added of your owne. Nor doth the Inscription which you bring, prove that it standeth *Table-wise* : for the Inscription may as well fit an *High Altar* now, as a *Communion Table heretofore*. Besides, how ever it <sup>k</sup> was used before, in case it be not used so now, it makes no matter how it stands. For if it bee a *Table* onely, a faire *rich Table* to feed the eye, and not imployed in any of their religious Offices : place it in Gods name how you will ; and make your best of it having placed it so. <sup>l</sup> The *holy Altar in the same Church placed before the Tombe of Charles the bald*, stands, as you say, *in a manner in the midst of that roome*. Not in the *midst* expressely, but *in a manner in the midst*. Neither so, nor so. For the said *holy Altar*, as they call it, stands against the wall, part of the Chappell being behinde it, (a place appointed for the *Sacrist*) according, as you cannot chuse but have observed, in many of our *Cathedrall Churches* in this Realme. *And these* indedd, *are no strange postures in that Countrey*; you say right in that : but very wrong as you intend it, as if it were not strange in *France* to have the *Altars* stand in the midst of their *Churches*. Both the *rich Table* that you speake of, and the *holy Altar* as they call it, stand there no otherwise than other *Altars*, both in *France*, and elsewhere : which I can say of certaine knowledge, having marked them well.

The other three rich Tables which you tell us of, <sup>m</sup> two of them in *Constantinople*, and one in *Rome*, conclude as little to your purpose : there

(k) And by the inscription, *mis* needs have been used for a communion Table heretofore.  
(l) p. 223.  
(m) p. 224. 225.

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beeing no prooffe brought that they stood *Table-wise*, or were not *laid along the wall*; but onely your meere say-soes, and some bold conjectures. Nay it appeares most plainely, in that wherein you instance first, that it was made to stand against a wall, and in no place else. For it is said of that *incomparable Lady Pulcheria*, and not *Pulchelia*, as you call her, the Emperours Sister, that making such a costly and magnificent peece of worke as the *Table* was: " shee caused to bee inscribed on the *Front* thereof, that all might reade it, [καὶ ἐπὶ τῷ μετώπῳ τῆς τραπέζης ὡς ἀνὰ πᾶσιν ἑκκλησίαις] the purpose of the gift, and true intentions of the giver. Had it beene then the use of the Church in *Constantinople*, to place the *holy Table* like a *Communion Table*; no doubt but that shee should have caused the said *Inscription* to bee made accordingly. Not on the *Front* thereof, for *Front* it could have none, except you please to call the narrow end by the name of *Front*, (as none will call it, if you doe not;) but round about it. And being inscribed round about, it might as easily have beene read, the *Table* standing *Table-wise*; as beeing on the *Front*, the *Table* standing *Altar-wise*. So that you have found out an excellent Argument against your selfe: and wee thanke you for it. Your second instance is ° of a *Table*, sent from *France*, by King *Pepin*, to the Pope, and dedicated to Saint *Peter*. How prove you that this *Table* was not made an *Altar*, nor placed *Altar-wise*? Marry say you, because the Pope returned this Answer to the King, that on that very *Table* hee had offered the sacrifice of praise to Almighty

(n) *Sozomen*  
lib. 9. c. 1.

(o) p. 225.

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*Almighty God, for the prosperitie of his Kingdome.* Cap. 8.

An admirable disputant. But good Sir, with your leave, might not the Pope offer the sacrifice of praise to Almighty God, on any thing but on that Table: or on that Table situate all along the wall, but in the posture onely of a common Table: or not upon that Table, changed into an Altar? I see you are excellent good at all things; but for *non-sequiturs*, a very none-such. For your last instance of the holy Table offered up by *Iustinian* in the Temple of *Sophia* in *Constantinople*; you build on this, that the Inscription on the same was ingraven γύρωθεν, round about it; and therefore could not have beene seene, had the said Table beene laied along the wall. Thus you couclude, and your conclusion, as it should, followes *deteriorem partem*, in the worst sence too. Your *Circuit*, and your γύρωθεν have beene scanned already. Nor can you prove by γύρωθεν that the inscription on the Table went quite round about it. It might bee done ἐν γύρω and not *circum-circa*. Cannot you walke ἐν γύρω about an Altar, or, if that word offend you, about a Table placed against a wall, backwards and forwards, from the extreme corner on the North-East, to the extreme corner on the South east, and yet not walke quite round about it, in a perfect circuit? if no, you understand not what you meane when you say ἐν γύρω. if yea, then you may finde how the inscription might bee engraven γύρωθεν on *Iustinians Table*, and yet the Table stand all along the wall. You see I hope, by this time, the exceeding weakenesse of your cause as other men may see by this, the extreme foulennesse of your carriage, in the handling of it.

T 4

But



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But to what purpose tell wee you, of what you see : who being nor blinde, nor *blinker*, as you make the Doctor, doe shut your eyes most wilfully that you may not see ; or rather see too well, but will dissemble what you see. Great paines assuredly you take to prove that the *Communion Table* ought not to stand at the upper end of the *Chancell* : and that it is against the *Liturgie* and *Canons* of this Church, against the practice of antiquitie, yea and against the usage in the Church of *Rome* to place it so. And which is yet more strange, you cast a scandalous staine on them which opine the contrarie, as if they were of very desperate faith, and corrupt affections. For p. 76. you sling a jealousie abroad, as if in placing the *Communion Table altarnise*, *they meant somewhat else, than for feare of our gracious King they dare speake out* : the Masse at least, no question; who can take it otherwise. And worse than so, p. 204. you tell us, that these *new Reformers*, *though they prepare and lay grounds for the same, dare not (for feare of so many Lawes and Canons) apparently professe their Eleusinian Doctrines* : and that *they are busied as yet, in taking in the outworks, that that being done, they may in time have a bout with the fort it selfe* : With spight and caluninie enough. One that should read these passages, would thinke that your selfe did place a great deale of religion, in these ourward matters : yet such is your ill-luck, or want of memory, or somewhat which is worse, that you confesse in other places, that placing of the *holy Table* in the upper end of the *Chancell*, is of a very meane and inferiour qualitie ; not to bee stood upon or gain-said, if it bee required. For p. 67. you declare your selfe, that *you would not advise any Clergie-man of what degree*

degree soever, to oppose his Ordinary, either in this or any other particular of so low a nature. So low a nature, marke you that ; and then consider with your selfe, how little cause you had, to take so much paines to so little purpose ; but that you have a minde to disturbe the Church, that you may fish the better in a troubled water. So for the *writer of the letter*, hee signifieth unto the Vicar, <sup>a</sup> that the standing of the *Communion Table*, was unto him a thing so indifferent, that unle *cof- fence and umbrages were taken by the towne against it*, hee would neither move it, nor remove it. And you your selfe have brought him in *discoursing* with the men of *Grantham*, of the *indifferencie* of this circumstance in its owne nature : as in another place <sup>b</sup> you make his *Lordships opinion* to be very indifferent, in the said placing of the Table, how ever the *Rubrick of the Liturgie* did seeme apparently to be against it. Nor is he onely so resolved in point of judgement, but hee is positive for the setting of it *Altar-wise*, in point of practice : <sup>c</sup> the Table, as you tell us, in his *Lordships private Chappell* being so placed, and furnished with Plate and Ornaments above any t e poore Vicar had ever seene in this Kingdome, the *Chappell Royall* onely excepted. A strange tale to tell, that for the placing of the Table *Altar-wise*, the *Rubricke* should be so app- arently against it ; and yet his *Lordships opinion* should be so indifferent in it : his practice peremptorie for the *formes* observed in the *Royall Chappell* ; and yet that you should be *allowed* and *licensed* to write him kam, so flatly contrary to that. which in his owne house he approves and practiseth. More strange that you should take this paines to falsifie your Authors and disturb the peace and uniformitie of the Church, in matters

(a) Ho's Table.  
p. 12.

(b) Against the  
which he concei-  
ved the Rubrick  
to be very appa-  
rent, but his  
Lordships opini-  
on to be ver, in-  
different p. 12.  
(c) Ibid. p. 12.

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S E C T.

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### SECTION III.

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#### CHAP. IX.

#### A bricfe survey and censure of the first service of Extravagancies, in the holy Table.

*The Ministers extravagancies, one of the greatest part of his whole discourse. His ignorant mistaking in the Mathematicks concerning the inventions of Euclide, Archimedes, and Pythagoras. The Minister sculcers in the originall of Episcopall authority. His bringing in of Sancta Clara, and Sancta Petra, for the single ones. The Minister mistakes the case of the Germane Priests. His cavils at the forme of Prayer before the Sermon; and turning towards the East in the Act of Prayer. The Minister ignorant endeavours to advance the authority of the Archdeacons. The Minister mistaken in the Diaconicon. What the Diacony was, and that it adds but little to the dignity of Archdeacons, that the old Deacon had the keeping of it. The Minister absurdly sets the Deacon above the Priest. Portare Altare, not an honour in the first Deacons, but a service onely. The little honour done by the Minister to the Arch-deacons, in drawing downe their pedigree from the first*

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first Deacons. The Ministers ignorant mistake in his own word utensil. The Minister subiects the Priest to the authority of the Churchwarden, and for that purpose falsifieth Lindwood. His ignorant derivations of the present Churchwarden from the old Oeconomus. The Minister endevours to exclude the Clergie from meddling in secular matters; and to that end abuseth the authority of the ancient Fathers. His ignorance in the Catachisme, and confident mistakes in that. His heartlesse plea for bowing at the name of IESUS.

(A) ἡ πᾶν τὸ  
 ὡραίων  
 ἡ γὰρ in  
 vit. Chrys.



Aertius tels us of Chrysippus the Philosopher, that being a great Writer<sup>a</sup> he tooke up every thing that came in his way, *πλείστη τε τῶν μαρτυριῶν παραθήσει χράμενος* and swelled his Books with testimonies and quotations, more than needed. And thereupon Apollodorus the Athenian used to say, that taking from Chrysippus writings, *τὰ ἀλλότρια*, all that was either not his owne, or at all nothing to his purpose; *κεῖνος αὐτῷ ὁ χάρτης*, his Papers would be emptic of all manner or matter. Our Minister of Lincoln Diocese is much like that Author. To make his Book looke big upon us, hee left out nothing that hee met with in his own collections; or had beene sent in to him by his friends to set out the worke: and that it might appeare a most learned piece, hee hath dressed up his margin with quotations of all sorts, and uses. But with so little judgement and election, that many times hee runs away so far from his mayn businesse, and from the Argument which hee took in hand; that wee have much adoe to finde him. And should one deale with him, according to the hint that wee have given us of Chrysippus; wee should find such a full in the



he mayn bulk of his discourse, that the good man would have a very sorry frame, to support his *Table*. Such and so many are his *impertinencies*, and *vagaries*; that the least part of all his worke is the *holy Table*, though that were onely promised in the *Title*: and wee may say thereof in the Poets language, *Pars minima est ipsa puella sui*; the dresse is bigger than the body. Howsoever, that we might not seem to have took all this paines, in a thing of nothing; I have reduced into the body of this answer, what ever of him I could possibly bring in, though by head and shoulders: leaving the rest of his untractable extravagancies, such as by no meanes could bee brought into rank and order, to bee here examined by themselves. In marshalling of the which I shall use no method, but that which himselfe hath taught me; which is to rankethem as I finde them, and as they crosse mee in my way: taking them page by page, as they are presented to my view; or dish by dish, as hee hath set them before us. If you finde anything of the *changing* in him, or that his *πρόσφυον* do not prove as full of ignorance and falshood, as his *ἔργον* is: I should conceive my time ill spent; in tracing him up and down in so wild a *Laborinth*. Besides, we have in these *extravagancies* or *vagaries*, some fine snacks of *Puritanisme*, purposely sprinkled here and there to sanctifie and sweeten the whole performance; and make it *ad palatum* to the *Gentle Reader*. Begin then my dear brother of *Boston*, and let us see what prety tales you have to tell us, for entertainment of the time, by way of *Table-talk*: for justifying as you doe, the *sitting* of some men, at the holy Sacrament, I must needs thinke you have invited us unto a *Common*, not an *holy Table*.

Cap. 9.

And :

## Sect. 3.

(c) Pag. 30.

(d) Pag. 51.

(e) And that  
such people that  
are no Geomet-  
ricians. p. 52.

(f) Pag. 50.

And first to passe away the time till your meate comes in, you tell us two or three stories, <sup>c</sup> of *Euclide*, and his finding out of the *Iacobs staffe*, of *Archimedes* and his *ὑπερβα*, when being in a brazen Lavatory, hee had found the *Coronet or circumference of the vessell*: and finally of that *sad youth Pythagoras* who having found in a *Diagram* an equalitie of *some lines in a right angled triangle*, downe went a whole Oxe to the Gods, for the Inspiration. These are hard words beleeeve me, and you do very ill to talke in such a *canting* Language, and that to poore unlearned <sup>c</sup> people, which are no *Geometricians*: but farre worse trust mee, to betray your ignorance in so fowle a manner, to those that can detect you for a most *confident ignorant*, to trifle thus in matters which you understand not. It is a good rule and an old, *in mathematicis aut scire oportet, aut tacere*. But you that never cared for any rules, will not care for this. *Incomparable*, you say, <sup>e</sup> *was the delight of Euclide, when hee had found how to make but a Iacobs staffe*. I pray you, good Sir, who told you that *Euclide* made the *Iacobs staffe*? If it was *Iacobs staffe*, as you say it was; it could not be of *Euclides* making. And I would pray you next to tell me, why naming it a *Iacobs staffe*; you put *Διοπλιν* in the margin. Think you *Διοπλιν* signifies a *Iacobs staffe*? the word you cite from *Plutarch* where indeed it is; but a judicious and learned *Mathematician*, as you seem to be, would have considered with *Xylander*, that *Διοπλιν*, is *vox nihili*, no word at all, a mistake meerly of the *transcripts*. The if you read *Διοπλιν*, as the learned doe, it might be certainly a work containing some *practicall Theoremes* wrought by the *Quadrant* or *Astrolabe*, as well as the *Iacobs staffe*. And then againe, if

*Euclide*

*Euclide* wrote such *Theoremes*, it followes not that therefore hee found out the *Instrument*. Many have told us of the use, but not found out the Authour of it: & though *P. Ramus* would have told you, had you asked the question, that it was called *Iacobs stasse*, *Tanquam à sancto Patriarcha idò olim inventus*. However, were the difficulties more, and more debated by the learned in those noble studies, that's all one to you. For like a bold *Adventurer*, you clap it downe a *Iacobs stasse*, in the Text, and τὰ συστήματα in the *margin*: and then deride both it and them, as being <sup>h</sup> but a *twelve-penny* matter, not worth the speaking of.

Cap. 7.

(g) Geometr.

(h) which notwithstanding I can buy for 12. pence. 50.

From *Euclide* on to *Archimedes*, who washing in a brazen *Lavatorie*, cries out hee had found it. What had hee now found? ἐν τῇς ὑπερχύουσι τῇ τῇ τετραγώνῳ, saith your *margin* rightly: but very wrongly you translate it, and tell us it was nothing but the *Coronet or circumference of the vessell*. What will you give mee to relate the story? Will you assure me on your word, though not worth the taking, that you will never meddle with the *Mathematicks*, without further studie? Well then, thus it was. *Hiero* King of *Syracusa*, put out a Crowne to making, of pure gold: and the *Artificer*, like a knave, mixed some silver with it. This being informed of, *Hiero* would faine know, how much gold had beene taken out, and how much silver put in: and desired *Archimedes* to invent some way for the discoverie. Hee, at a certaine time going into his *Bath*, observed a quantity of the water to over-flow according to the bignesse of his bodie; whereby hee presently conceited a device to solve the Kings *Probleme*, and cries out, *Eureka*.

(i) Vitruv. l. 2. cap. 3.

Sect. 3. *have found it*: i. e. a way to discover the *Artificers* these by the proportion of the water over-flowing; or in the words of your owne Author, did you understand him, μετρεω τὸ τετραγώνον, a way of measuring the Kings Crowne, which hee did accordingly: and you, if you were *idoneus Auditor* might bee taught to doe it by the common rule of alligation. I see you understand the *Language*, as you doe the *Mathematicks*: and to betray your ignorance in both at once, must needs interpret μετρεω τὸ τετραγώνον the *Coronet or circumference of the vessell*. He found<sup>k</sup> a *Coronet* of gold, when hee cried out εὐρηκα: though the invention was not worth a *Testee* as you tell the storie.

(c.) His men though hee had found a coronet of gold, and it was nothing but the Coronet or circumference of the vessell.  
p. 50.

But the sad youth *Pythagoras* went beyond them all. Did hee so indeed? And so doe you too in relating what hee invented. It is your master-peece of *Ignorance*; not such another to bee found in all the Countrey. But what did hee? Marrie, say you, *having found in a Diagramme an equalitie of some lines in a right-angled triangle, downe went a whole Oxe for the inspiration*. What said you, an *equalitie of some lines*? How many were they for a wager? There are but three in all; a *triangle* can have no more. One is not *some*; and all the *lines* in a *right-angled triangle* cannot bee equall, by no meanes: it is both false in the Art, and utterly would take away that excellent invention of *Pythagoras*. If then all three cannot have this *equalitie*, nor any one of them in it selfe; it must bee either two or none: you needed not have kept aloofe with your *equalitie of some lines*. And to say truth, it is of none. For this invention of *Pythagoras*, respects not any *equalitie* or *inequalitie* of the *lines* or *sides* in a *right-angled triangle*; but it<sup>l</sup> enquires the *Δυναμεις*

(l) Euclide, l. 1, Sect. 47.

or power of these lines : and it demonstrates the square described upon the line *subtending* the right Angle, to bee ever equall to the squares of both the other compounded. Would you be made to understand this? then let us take a triangle whose sides are rationall, and explicable by numbers, 3. 4. and 5. will constitute such a right angled triangle: whereof let 3. & 4. be the sides, comprehending the right angle, and 5. subtend it. The square of 5. is 25, and that is equall to the squares of 3. & 4. compounded. But never a one of these sides is equall to another, and why then doe you talke so ignorantly of the *equality of some lines in a right angled triangle*? Now did you either understand the invention it selfe, or else what admirable use is made thereof in all the practice of *Geometry*, you would not grutch *Pythagoras* an *Hecatombe*; a poore *Oxe* was nothing: although as you most ignorantly have set it downe, an *Oxe* had beene too much by halfe; A *calfe* had beene enough to offer for such a *Bull*. Not such a <sup>m</sup> *Pious Bull* indeed, as you have found out for the Doctor; but a prophane, a Gentile, and a *Pagan Bull*.

(m) V. p. 104.  
of the holy Table.

Your next *vagarie* is, about *Episcopall* jurisdiction; which we have met withall already, as it related unto pra<sup>c</sup>tice, and the point then in hand betweene us: but wee must here conferre a little, about the *institution* of it. This you touch very gingerly; and so, as one may see, you have a good mind to betray the cause. The *reverend Ordinaries*, and *their calling* are *founded* (as you say) upon Apostolicall, and (for all the essentiall parts thereof) on divine right. The *Reverend Ordinaries*? And why not rather, I beseech you, the *Reverend Bishops*? Is the word *Bishop* so dis-

(n) pag. 64.



## Sect. 3.

tastefull to your holy brethren, that you dare not use it? Or do you thinke, you should be out of credit with them, did you affirme in plaine and positive termes, that Bishops are of *Christs* institution, and *de jure divino*? It seemes you doe: and therefore in your *Quo warranto*, you ground their calling on *Apostolicall* and upon *divine* right. On *Apostolicall* in the first place, as being none of *Christ* our Saviours Institution, but onely founded by the Apostles, in their administration of the publicke government. The *Ius divinum* comes after, *in secundis*, but upon the second: and that in some *essentiall parts thereof*, but you know not what. I hope there are not many *Ministers* in *Lincolnshire*. of this opinion. For let the Bishops stand alone on *Apostolicall right*, and no more than so, and doubt not but some will take it on your word, and then pleade accordingly; that things of *Apostolicall institution*, may be laid aside. Where are their Ecclesiasticall ° widowes; what service doe the *Deacons* <sup>p</sup> at the *Table* now; how many are there that forbear <sup>q</sup> from *bloud*, and *things strangled*? Therefore away with *Bishops* too, let all goe together. And this I take it, is your meaning, though not as to the Application, yet as to the ground of the Application. I am the apter to beleve it, because when Bishop *Andrenes* ὁ μακαρίτης had learnedly asserted the *Episcopall Order* to be of *Christs* Institution, I have heard that some good freind of yours who was then *in place*, did secretly intercede with King *James* to have had it altered; for feare, forsooth, of offending our neighbour Churches. This feare you are possessed with also: and therefore waive not only the name of *Bishop*, but the maine ground worke and

(o) 1. Tim. 5.

(p) Acts 6.

(q) Act. 15. 20.

and foundation upon which they stand : Nay by this note of yours, Archdeacons hold by as good a claime as the *Bishops* doe. For being successours, as you say (r) to the *primitiue Deacons*, who were ordained by the *Apostles*, and *Ordinaries* too, they know that too well : what lets, but that they meane themselves for those *Reverend Ordinaries*, which were ordained on *Apostolicall*, and (for the essentiall parts of their office) on divine right also. Here is T. C. and I C. and who else you will; *new England in the midst of old*. Yet all this while you are most *orthodox in doctrine*, and *consonant in discipline to the Church of England*.

Cap. 9.

(r) pag. 79.

Having thus founded the *Episcopall* calling on *Apostolicall* authoritie, your next vagarie is upon the Doctor, for setting up the *Vicar* above his *Ordinarie*. How truly this is said, wee have seene already. And then you adde, that these *judicious Divines* that tamper so much in doctrine with *Sancta Clara*, and in discipline with *Sancta Petra*, will in the end prove *prejudicious Divines to the estates of Bishops*. Here is a fine jingle, is it not, to make sport for boys? who cannot but applaud your wit, for bringing *Sancta Clara*, and *Sancta Petra*, in a string together. For, good Sir, tell me in a word, what other use was there of *Sancta Petra*; but that you love to play and dally upon words and letters? In all his booke, being in all 27. Chapters, what passage can you finde that tends unto the prejudice of Bishops? Or how doth the poore Doctor, or any of those whom with so high a scorne you call *Judicious Divines*, complie with any man that doth? Your *Sancta Clara*, and *Sancta Petra* make a pretty noise; but it is onely vox, & praterca nihil.

(s) pag. 71.

## Sect. 3.

The Doctor thus shook up, you goe on againe unto the point of *Iurisdiction*; in which you spend two leaves together, but not one word unto the purpose. You tell us<sup>1</sup> that of old, some Priests of *Germany* were reprehended by Pope *Leo the Great*, because they did presume in the *absence* of their Bishops, *Erigere Altaria*, to erect *Altars*: then, that<sup>2</sup> a single Priest, *quà talis*, hath no key given him by God or man, to open the doores of any externall *Iurisdiction*, that no man should presume to dispose of anything belonging to the Church without the Bishop. What needed this adoe, when neither, as you know your selfe, the Vicar ever did intend to build an *Altar*: nor is it as you say your selfe in any of the Bishops powers to doe it if they were so minded. So farre are you from giving way, that *Bishops*, of their owne authority, may erect an *Altar*: y that you denie them any authoritie of their owne, to transpose a *Table*. Nor doe you right'y state the case, in Pope *Leo* neither. The businesse was not, as you dreame, that there were some *Priests* in *France* or *Germany*, that encouraged thereunto by the *Chorepiscopi*, or *Countrie Suffragans*, did presume in the *absence* of their Bishops, *Erigere Altaria*, to erect *Altars*. No such matter verily. The thing that *Leo* was offended at, was that some Bishops of *France* and *Germany*, did often-times appoint their *Chorepiscopi* (who<sup>3</sup> by the *Canons* of some Councils were no more than Priests) or sometimes others which were simply Priests, to set up *Altars* in their absence; and to hallow Churches: *Qui absente Pontifice Altaria erigerent, Basilicasq; consecrarent*. As his words there are. The Bishops were in fault here, not the Priests: and you

(c) pag. 72.

(u) pag. 73.

(x) pag. 71.

(y) pag. 67.

(1) Qui juxta  
Canones Neo-  
Cæsarienses  
sive secundum  
aliorum decre-  
ta patrum,  
eadem sunt qui  
& Presbyteri.  
p. 82.

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you as faultie full as they, to raise a scandall both on them, and the poore Vicar, in things of which they were not guiltie. So that this needlesse disputation might have beene laid by, but that it is your fashion to wheele about, that being gotten on the right side, you may shew your learning. For having store sent in from so many hands, you think it would be taken for a great discourtesie, if you would not spend it. Cap. 9.

Your next vagarie is about *formes of Prayer*; at which you have an evill tooth, that bites close, but deepe. The 55. Canon hath prescribed a forme of prayer, before the Sermon, according to the forme of *bidding of prayers*, prescribed and practised in the reignes of King Henry the eighth, King Edward the sixth, and Queene Elizabeth. This you turne off with a backe blow, as if you strooke at somewhat else: and in a word or two give a faire *Item* to your brethren, to use what formes of prayer they list, with a *non-obstante*. It seemes by you (say you unto the Doctor) That we are bound onely to pray, but not to speake the words of the Canons, i.e. (for so must be your meaning) as little bound to the one as unto the other. No man conceives that hee is bound to use in other things no other words than the Canons use, because there is no Canon that requires it of him: and by your rule we are not bound unto the formes of praier in the Canon mentioned, although the Canons doe require it. Now as you sling aside the Canon, and leave your Clergie friends a liberty to pray what they list: so in another place, you cast aside the Churches customes, and give a liberty unto your Lay-brethren to pray how they list. It is an Ancient custome in the Church of England, that in the times of prayer

(a) See the Injunctions of K<sup>ed</sup>. Ed. 6. Qu. Eli. and Latimers Sermon to the Convocation.

Sect. 2. in the Congregation, wee turne our faces to the East. This many of your friends dislike, and it is reckoned by H. B. <sup>b</sup> amongst those *Innovations*, which hee doth charge upon the *Prelates*; as if it were (forsooth) a *tying of God to a fixed place*. It seems you were agreed together, hee to invent the charge, and you to furnish him with Arguments, to confirme the same. This makes you farre more like *Chrysippus*, than before you were: of whom <sup>c</sup> *Laertius* doth informe us, that whosoever it was that found out the *Dogmata*, τὰς ἀποδείξεις αὐτὸν ἐυρίσκειν, he had an excellent Art of finding proofes to make it good. Now to make good this charge of your friend H. B. you tell us <sup>d</sup> that it is a *Paganish thing to make God more propitious in any one corner of the world than hee is in an other*. For this you cite these words of *Minutius Felix*, viz. *Deo cuncta plena sunt. Ubique non tantum nobis proximus, sed insusus est*. But gentle Sir, those words are spoken in the Author, not in relation unto the placing of the *Altars*, or to the peoples turning of themselves in the *Act of Prayer*: but to the point of having *Temples*, i. e. such *Temples* as were then in use amongst the *Gentiles*, for the immediate and locall habitations of their God. Which being as hee saith, unnecessary in regard that God was every where, and filled all things with his presence; was a good answer to the Argument that *Cecilius* used: but very ill brought in by you, upon no occasion, Onely you please to intimate unto your dependants (who understand your meaning a halfe a word) that as they may pray *what they will*, for all the *Canon*; and *how they will*, for all the *Custom*; so they may pray also *when* and *where*

(b) In' is late  
Sermon, p. 129.

(c) In vita  
Crisp. Pri.

(d) p 219.



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where they will, for all our Churches. Excellent Doctrine, credit mee, not a *New-Englander* of the mall, could have done it better.

Cap. 8.

From your unnecessary discourse about the jurisdiction of Bishops, and these *hack blowes* on the by, wee must next follow you unto a more unnecessary, about the Office of *Archdeacons*; which they that perhaps sent you in your notes, desired to have extreemely heightned; but all the proofes they bring to exalt the same, tend to the diminution of it. Now for the finding out of that authoritie, which you ascribe to the *Archdeacons*, or rather they unto themselves, you goe as high as the *first Deacons* (whose *ancient power*, you say, is now *united and concentrated* in that of theirs;) and tel us many things that before we knew not. First, take it as we will, that the *very Altar it selfe with the Raile about it*, hath beene termed in ancient Councils, the *Disconie*, as a place belonging (next after the *Bishop*) to the care and custodie of the *Deacon* only. Secondly, that it is affirmed by an ancient *Councell*, that the *Priest* can boast of nothing that he hath in generall, but his bare name, not able to execute his very Office, without the *authority, and ministry* of the *Deacon*. Thirdly, that in a *Precedent* of this very particular; it was the *Deacons* office, *portare, to move and remove the Altar*, and all the implements belonging thereunto, as saith *Saint Austin*. And thereupon you draw this inference, that from these *first Deacons* to our *present Archdeacons*, Incumbents have beene excluded from meddling with the *utensils* of the Church, or Ornaments of the *Altar*: and for the proofe hereof, you tell us in the *Margin* out of *Lindwood*,

(c) pag. 79.

Sect. 3. that they (the Archdeacons) have in charge *omnia ornamenta & utensilia Ecclesiarum*. This is a compound dish, and was perhaps served in for an *olla podrida*, or the *Grand Sallet* of the Feast : and therefore that we may the better judge of the ingredients, wee will taste them severally.

And first you say, the very Altar it selfe with the rail about it, in ancient Councels hath beene termed the *Diaconie*. This is the first *Caper* in your *Sallet*, and it tastes very high in 'eed; as high as the Councell of *Laodicea*, which was before the famous Synod of *Nice*. Now in this Councell it is ordered *ἵτι ὁ δαΐδονικός ἐχὼν χάραν ἐν τῷ διακονικῷ καὶ ἀτρεστοῦ λειτουργικῶν σκευῶν*. that no inferior Minister should have place in the *Diacony*, and touch the holy vessels, or the *holy utensils*. This *Canon*, afterwards was incorporated into those made in a Council held at *Agatha* or *Agde*, in *Gaul Narbonnoyse*, an. 506 in this forme that followeth, viz. *Quoniam non oportet in sacros ministros licentiam habere in secretarium (quod Græci diaconion appellant) ingredi & contingere vasa Dominica*. Now in all this you are mistaken very foully : no man ever more. For neither was the *Diaconion*, the place between the wall & rail, where the Altar stood : nor do these *Canon* give the Deacon any dignity above the *Priests* as you intend it. The *Diaconion*, or *Diakonicon* (as the old translation in *Binius* reads it) or the *Diaconie*, as you call it doth signifie the *Vestrie*, & not the *Altar place* : a roome appointed for the keeping of the sacred *utensils*, not for the ministrarion of the holy *Sacraments*. And it was called *Sacrarium* also, as being the repository of the *hallowed* Ornaments : from whence wee have the name of *Sacrist*, to whom the keeping

(f) Can. 10.

(g) Council. Ag.  
g. c. conf. Can.  
66.

keeping of the same was in fine committed. That living magazin of Learning, Sir Henry Spelman, <sup>h</sup> could have told you this; *Diaconion & Diaconicum, locus in circuitu Ecclesiae conservandis vasis Dominicis, & ornamentis Eccl. sic deputatus; alius Secretarium, alius Sacrarium*: and this he saith with reverence to this very Council of *Laodicea*, which you build upon. Then there's *Iosephus Vice Comes*, whom you have magnified to our hand for *the<sup>i</sup> most learned in our age of all that have dealt with Rites and Ceremonies*, who affirms the same. For speaking of the Councell of *Agatha* or *Agde*, the second of the two to which you referre us, <sup>k</sup> he doth resolve of *Secretarium*, which is there said to be called *Diaconion* by the *Grecians*, that it is the *Vestrie*: *Secretarium i.e. locum sacris afferendis praestitutum*, as he there informes us. Nor can it but seem strange to any man that hath his wits about him as hee ought to have, that the Altar with the *raile* about it, or the Altar place, should be entituled the *Diaconie*; wherein the *Deacons* had so little, if at all any thing to do. But were it so as you would have it, yet were this litle to the honour of the *Archdeacons* office as now it stands; and very much unto the *Priests*. All that is given the *Deacons* here, is but a trust committed to them above those other Ministers which were *in sacra*ti (as the latter of your councils calls them) not yet admitted unto any of the holy Orders, or to them onely of the lowest or inferiour sort, which are not properly to be called *Orders*, but rather preparations to them. The washing of the plate, and laying up the sacred *utensils*, in their proper places, was not conceived to be a fitting service for so high a dignitie as the holy *Trisulphoot*: and therefore

Cap. 9.

(h) in Glossa 100.

(i) pag 219.

(k) de missæ apparatu, l. 6. c. 4.

Sect. 3.

therefore was put off to them, who being *in ordine ad spiritualia*, in some degree or way unto it, were thought most fit, to undertake it. So that this charge was plainly cast upon the *Deacon*, rather to ease the *Priest*, and for the honour of his calling; than to give any place or priviledge unto the *Deacon*, (who, as you might have seen in the <sup>1</sup> Canon next before, was not to sit down in the presence of the *Priest* without speciall leave) to perk before him. And you have done your Bishop but a sorry peece of service in giving him <sup>m</sup> a part of so meane a charge, which was conceived to be unworthy of a common Priest. *Pot me occiditis amici, Non servastis, ait.*

Now as in that that went before, you have betrayed your ignorance, and too great want of *knowledge* in *Antiquitie*; so in the next which now succedes, you have betrayed a greater want, which is want of *honestie*. You tell us that the *Priest* can *boast of nothing that hee hath in generall, but his bare name*; and that he *is not able to execute his very office, without the authority and ministry of the Deacon*. Without the *authority of the Deacon*? that were brave indeed: fit to be said by none but such a *Minister* as you, who care not what you say, so you may be heard. The practise in <sup>n</sup> *Ignatius* time, was *οἱ δακονοὶ ὑποτάσσονται τῷ ἐπίσκοπῳ*, that *De cons* should be subject unto the *Priests*: But see how strangely things were turned in a little time, the *Priests* are now brought under, & forced to yeeld unto the *Deacons*. Good Sir, where may one reade of such a Law? Not in the Councell of *Aquisgrane*, or *Aken*. I am sure of that, though thither you referre us in your marginall note. In all that Canon which you cite. the

*Deacons* ship

(1) ἐπίσκοπος  
 διακονοῦν  
 πρεσβυτέρῳ, ὡς  
 ἔστιν καὶ ἐν  
 τοῖς ἑσπερίοις.  
 (m) Next after  
 the Bishop,  
 p. 79.

(n) At Tar-  
 cent.

*Deaconship* is described as a place of *ministerie*, & not of dignity. *Ipsenim* (°) *clara voce in modum Praconis ad-mo-nent cunctos*. The *Deacons*, as their Office is there described, do like so many cryers call upon the people to pray, to kneel, to sing, to be intent unto the Lessons: they call upon them also, to let their eares be open to the Lord their God, and are designed to read the Gospel. Then followes that which is presented in your margin, *sine ipsis sacerdos nomen habet, officium non habet*, that without them the Priest may have a name, but not an office: that is, their *ministry*, and *attendance* was so necessary, that without them the Priest could not do his duty. Say then according to the *Canon*, that the Priest was not able to execute his very Office without the *ministry* of the Deacon: and you say very well, none will taxe you for it. This toyling in of their *Au-thority*, was a trick of yours, one of those many tricks you have playd so often. And you may now conclude as well, that in some greater Churches, here in *Eng-land*, the Priest is utterly unable to execute his very office without the *authoritie* of his *Clerk*, or *Curate*, because he cannot doe it so conveniently, without their *ministeries*: as that the Priests in those daies were an em-prie name, and could not stir a foo. in the discharge of their employments, without *authority* from the *Deacon*.

That which you bring us from Saint *Austin*, makes the matter plainer. plainer I mean as to the Priest; and sets the *Deacon* in his owne place, a faire deale below him. It was the *Deacons* office (as you (P) informe us from Saint *Augustine*,) *portare*, to move and remove the *Altar*, and all the implements therunto belonging. What then? Therefore the Priests were not to meddle with the *Altar*, either to *move* it, or *remove* it: that appertained

Cap. 9.  
(u) Concil.  
Aquisgra-  
nenf. Can. 7.

(p) pag 79.



Sect. 3.

appertained unto the *Deacon*. But good Sir, let mee aske one question? Did this removing of the *Altar* belong unto the *Deacons*, *Ministerialiter*, or *Autoritative*? You cannot say, that it belong'd unto them, *Autoritative*, because you said before, that it belonged to them next after the *Bishop*. All the authority then (if your selfe say true) was radically in the *Bishop*; the *Deacon* only moved, as hee was directed. And then I would faine know, whether you thinke that this removing of the *Altar* was so high an honour; that the poore *Priests* durst not look after it, or aspire unto it. You must needs say you thinke so, though you know the contrary, or else this tale of moving and removing *Altars*, were ridiculous non-sense. Now therefore looke upon your Autor, and hee will tell you for your learning, that it

“ is quite contrarie (1) *Quæ audacia est Presbyteris ministros ipsorum pares facere? &c.* What a

“ strange boldnesse is it, saith the Father; that any

“ man should fancy an equality between the *Priests* and

“ their owne *Ministers*? what rash presumption may

“ we thinke it to compare the *Priests*, unto the *Porters*

“ of the *Tabernacle*, and of the vessels of the same, and

“ such as were employed about cutting wood. The

“ *Deacons* in the Church of *Rome*, though somewhat

“ sawcier than they should be, do not presume to sit in

“ the Congregation: and if they do not execute all ministeriall duties, it is because there are so many *Clerks*

“ besides them. *Nam utique & Altare portarent, & vasa ejus, & aquam in manus funderent sacerdoti, &c.* For otherwise, saith hee, they were to carrie or

“ remove the *Altars*, with all the *utensils* of the same,

“ and to bring water for the *Priest* to wash his hands,

“ according as it is in other Churches. What thinke you

(1) Quest. ex  
utroque 101.

you now? is the removing of the *Altar* so high a dignity, as you would make the world believe? If yea, how much more excellent were the *Priests*, to whom these mighty men did service; and brought them water for their hands? If no, why doe you deale so shamefully with the Ancient Writers, in making them the instruments to abuse your Readers? But this is so inveterate in you, it will never out.

Now for the inference and application, which you make of this: it is in brieft; that whatsoever power was anciently in these first *Deacons*, it's now incorporated into the place and office of the *Archdeacons*. Assuredly the *Archdeacons* are beholding to you for bringing them so faire a *Pedigree*, and vesting them with so great matters, as *carrying* Altars, *washing* plate, and bringing water for the *Priests*. There's not an *Arch-deacon* in the Kingdome, but is bound to pray for you; or to pray to you rather to hold your peace, and not to meddle with these things which either you conceive not truly, or report most falsely. And though you would bee thought to make them some amends by telling us from *Lindwood*, that they have in charge *omnia ornamenta & utensilia Ecclesiarum*, all the ornaments and utensils to the Church pertaining: yet will this hardly make them whole of the blows you gave them. nor will it reach neither to entitle them to any power of moving or removing the *holy Table*; and yet you falsifie your Authour, in that little also. Your Authour saith not, that the *Archdeacons* shall have in charge, *omnia ornamenta & utensilia Ecclesiarum*; that were too great a burden for them: and if they had them in their charge, they must bee answerable for them, if they should bee lost. Besides, I trust you would not  
have

(r) pag. 72.

Sect. 3. have the *Priest* so much obnoxious to the power and pleasure of his *Archdeacon*, that if there be two *Carpets* for the *holy Table*, hee may not lay on which hee will, without asking leave. All that your 'Authour saith is this, that the *Archdeacon* shall cause a note to be made of all the *ornaments* and *utenfils* in the Churches of and under their *jurisdiction*; as also of the booke and vestments: which he shall every yeere command to be exhibited, that hee may see in what estate things are, whether worse or better. Your Author saith no more than this; and this is very small amends for the disgrace you did them, in your former follies.

(f) Lindw. l.  
i. de offic. Ar-  
chid.

Nor doth this reach neither to entitle them to any power of *moving* or *removing* the *holy Table*, which was the thing by you most aimed at. The *Constitution* speaks of ornaments and utensils, of Books and Vestments. To which of all these squire thinke you, can you reduce the *Altar*, or the *holy Table*? No doubt but you will reckon it amongst the *utenfils* of the Church: nay (such is your grosse ignorance) you think it would become the place exceeding fitly. No word more frequent in your book, than that of *utensil*, by which you mean the *holy Table*. And if it were not *pauperis numerare pecus*, I could as easily set downe how many times that word is used in your learned labours; 'as you have found how often that of *Altar* is in the *Determination* that you wot of. His *Altar* was more proper than your *utensil*, and might be used ten times for once, without any absurditie: whereas it had been childish and absurd in you, to use your *utensil*, once onely in that sense & meaning. By *utenfils* your Autor means not, the *holy Table*, or the *holy Altar*, take which word you will, (nor never did man use it so but your doughty selfe:)

(c) For in this  
short discourse,  
this word Altar  
is hundred out  
105. severall  
times. &c. p. 192

(287)

selfe:) but for the *Vessel, Patens, Chalices*, and the rest, which are pertaining to the same. And so you finde it in <sup>u</sup> the Glosse, if you please to looke. *Per hæc utensilia intelliguntur vasa Ecclesiæ quæcunque, sacrata vel non sacrata.* Next time you write, or print, let me beseech you to leave out this word; as being worn thredbare by your much using; and use those termes which either are commended to you by the *Canon* (your own rule, if you can remember) or generally were received by the ancient Writers.

But go we after you, in your *vagaries*. As you have brought the *Priest* to be inferior to the *Deacon*: so you will do your best, to bring him under the *Churchwarden*. God help poore *Priests* that must be under so many *Masters*; *Churchwardens*, *Deacons*, and who else soever you shall please to set above them. But this, you say, is no new matter: \* *Churchwardens* having beene of old, the *Bishops* hand to put all *mandates in execution*, that may concerne the utensils of the Church. For prooffe of this, your Margin tels us, *Oeconomus [est] cui res Ecclesiastica gubernanda mandatur ab Episcopo*: that the *Churchwarden* is an officer to whom the government of Ecclesiasticall matters is committed by the *Bishop*. A very honorable office. You could not have bestowed a greater power, upon the *Chancellour* himselfe. And the *Churchwardens* are to thanke you, that to advance their place and credit, stricke not to falsifie your *Authors*, and to straine your conscience: and that too in so foul a manner, that in my life I never knew an equall impudence. There's no such thing in <sup>y</sup> *Lindwood*, whom you have cited for your Author. That adjunct, *ab Episcopo*, is yours, not his, and by you soysted

Cap. 9

(u) Gloss. in  
Lindw. l. 1. de  
offic. Archid.

(x) p. 80i

(y) L b. 3. de  
Clericis non  
resident.

Sect. 3.

sted in of purpose to make up the matter. Then the *Oeconomus* there mentioned, is no Church-warden, but either a Farmour or a Bayliffe: and last of all, the *Res Ecclesiastica* which is therein mentioned, hath no relation unto the *utensils* of the Church; but meerely to the Tithes and *profits*. I must lay downe the case at large, the better to detect your most shamelesse dealing. The *constitution* is as followeth. First for the title, *Rectores non residentes nec Vicarios habentes per Oeconomos suos, Parochianis suis subveniant, & predicantibus hospitalitatem exhibeant*: That Parsons not being resident, nor having any *Vicars* upon their *Cures*, shall by their *Oeconomi* (be they as they prove) releev the poore, and affoord entertaime to such as preach there. The body of the *Canon*, is the same in substance, though more full in words. *Statuimus ut Rectores qui in Ecclesiis non faciunt residentiam corporalem, nec habeant Vicarios, per Oeconomos suos hospitalitatis gratiam exhibeant, &c.* Now that we may the better know, what is the meaning of the word *oeconomus*, we are thus instructed in the Glosse; *Oeconomus dicitur, cui res Ecclesiastica mandatur*. What *ab Episcopo*? No such matter, nor one word of that. Thats an old tricke of yours, and most truly yours, of all the men I ever dealt with. How then? why by the Rector onely? Is hee not called both in the title and the Text, *Oeconomus suus*. his owne *Oeconomus*? so also in the Glosse. *Dicitur Oeconomus non solum in rebus Episcopi, sed aliorum Clericorum*. And what to do? Either to farme their profits of them, or to collect and manage their profits, for them. *Vt nomine ipsorum clericorum fructus Ecclesie percipiant a. lfirmam, & sic bona Ecclesiastica administrent*. So that you have

at



at once imposed foure falshoods on your Readers. For first, heres no *Churchwarden*, but a *Bayliffe*, or a Farmour; nor he appointed by the *Bishop*, but by the *Parson*; and being appoynted medleth not in any thing which doth concerne the *utensils* of the Church, but the *profits* of the Parsonage: nor finally is here any word of *executing mandites*, but onely of *maintaining hospitalitie*. If this be all you have to say, I hope the *Priest* may hold his owne, without being over-awed by the *Churchwardens* of the Parish; how great soever you would make them.

Cap. 9.

O but this is not all, say you, for the *Churchwarden* is an Ancient Gentleman, come of a great pigge-house, and cosen *German* to the Bishop, at most once removed. For "you <sup>a</sup> conceive our *Latine Canons* "now in force, by calling him *Oeconomus*, make him re-  
"late unto that ancient Ecclesiasticall Officer, famous in  
"the *Greeke* and *Latine* Councils: next, that of old,  
"hee was as now, a Lay-man, some domesticke or  
"kinsman of the Bishops, that managed all things  
"belonging to the Church according to the direction of the Bishop: still you are out, quite out in every thing you say. The *Latine Canons* are not now in force, as to the phrase and *Latine* of them. For they were passed in *English*, in the Convocation and confirmed in *English* by King *James*: the *Latine* translation of them is of no authoritie, of no force at all. And if you will needs borrow arguments from an identitie of names, you should have first consulted the *Civill Lawyers*, who would have told you, that *Gardianus Ecclesie*, is a more proper appellation of and for the *Churchwarden*, than your *Oeconomus*. Nor doe the Authors whom you cite, informe you that

(a) p. 80.

## Sect. 3.

(b) in Conc.  
Chalc. Can.  
26.

the old *Oeconomi* was at first a *Lay-man*, a friend or *kinsman* of the Bishops; but a Church-man meerely. <sup>b</sup> *Zonarius* unto whom you send us, tells us plainly, that at the first the Bishop had the absolute and sole disposing of the revenues of the Church: *μη τινος ἑξ ὧντες ἐδίδμων*, no man, nor friend, nor kinsman, nor domestick, for ought there appeares, being privie to it: which when it brought some scandall and complaint upon the Bishop: it was ordained in the Council of *Chalcedon*, Can. 26. that the supreme administration of the Churches treasure should still remaine in him, as before it was, but that he should appoint some one or other to be of counsell, with him in his actions. And from what ranke of men should they take that choice? Not (saith your Author) from their domesticks, or their kinsmen, ἀλλ' ἐκ τῶ κλήρου τῆς ἐπισκοπῆς, but from the *Clergie* of the Diocese. Finde you in this, that anciently these *Oeconomi* were *Lay-men*, of the Bishops *kindred*? I thought you had beene better at a pedigree, than I see you are. Otherwise you would never have derived our present *Churchwardens* from those old *Oeconomi*,<sup>c</sup> those *Clergie-men Churchwardens*, as you please to call them: of which if there bee any thing remaining in the Church of England, you have it in the *Treasurers* of Cathedrall Churches.

(c) That these  
Churchwardens  
from that time  
forwards should  
bee Clergiemen,  
Cs. p. 31.

The *Deacons* and the *Churchwardens* being thus advanced, it is no wonder that the *Priest* bee left to his *meditations*: as one that is no more than a *dull Spectatour*, and hath no *sphere of activitie* to move in. God blesse & say you, all good holy Church men from such a misadventure: with contempt enough. God blesse them too, say I, from all such<sup>d</sup> *mercilesse* and

(c) p. 62.  
(d) O. Tenisse  
hard hearted  
and mercilesse,  
Cs. p. 67.

and hard-hearted men, (by whomsoever they are licensed) who labour to advance in this sort the authority of Churchwardens, or any other of that nature, so high above their Minister. Never did Clergie man, so licensed and allowed of, speake so contemptibly of the Ministerie, as this man of *Lincolnshire*: who though hee bragges else-where of his *buenas entranas* (as the *Spaniards* speake) those good and tender bowels which hee hath within him; yet hee shewes little pitie of those poore mens cases, which hee exposeth thus unto scorne and laughter. But it is true, and alwayes was, that a mans enemies are those of his owne house: and wee may speake it in the words, though not the meaning of the Prophet, *Perditio tua ex te est*, that thy destruction is from thy selfe, O house of *Israel*. This crie, like that about the *Pietie of the times*, being taken up, wee shall be sure to meet withall in every corner of your booke: as if there were no life in the game you follow, if pietie and the true promoters of it, should not be kept upon the sent. Nay you goe so farre at the last, that you disable Clergie-men in a manner, from being *Executors* and *Overseers* of mens wills and Testaments: telling us of a passage in *Saint Cyprian*, which lookes much that way, that it takes the Doctor by the nose, as one that cannot endure to bee a looker on, and confined onely to his ministeriall meditations. For I pray you good Sir! have you never beene *Executor* or *overseer* of any mans last Will and Testament; and found it no such heavy load, but that a man might beare it with content enough? And why doe you, (I can but wonder at it) proclaime him for the Li-

(c) p. 83.

(f) pag. : 67.

Seēt. 3. *censer of your holy Table*, whose *private practice* in his *Chappell*, is so repugnant to the purpose of your whole discourse. But being *licensed, printed, published*, and scatered up and downe the Kingdome (as such things flie farre : ) no doubt but you have made good game to all the brethren of your partie ; who are now authorised by so good authoritie, to turne their Ministers out of all imployment, yea in such things as doe concerne his Church and calling ; and bid him get him home to his meditations. *Sponte sua properant*. The people are too forwards in themselves upon these attempts : and you might well have spared the spurr, but that you thinke they make not haste enough, because you out-ride them.

(g) pag. 81.

But yet well fare your heart, you will say nothing without *Fathers*, though they say nothing for your purpose. S. *Ambrose*. as you say, *complaines of the like complainers of his time*, who held that the studie of the holy Scriptures was but a dull and idle kinde of imployment. Are you sure of that ? The Father there saith nothing of the *like complayners*. There was no occasion why hee should. The *Priests* were then in too great honour, to bee controuled and baffled by inferiour Officers. Nor were there any *Bishops* then that laboured to suppress their Clergie (or allowed others so to doe) by putting them into the hands of the *Presbytere Elders*. That which S. *Ambrose* speakes of there, is that some men preferred the *active* kinde of life, before the *contemplative* ; the doing of the workes of righteousness, before the studie of the Scriptures. <sup>h</sup> *Nos autem ociosos nos putamus, si verbo* tantummodo studere videamur. What, stops he there,

(h) In Psalm.  
118. Scit. 11.

as you have made him? I have before heard of a **Cap.9.**

*Gagger* of the *Protestants*; but here behold a *Gagger* of the holy *Fathers*. The Father sure proceedes as followeth, *Et pluris aestimamus eos qui operantur, quam eos qui studium veritatis cognoscende exercent*. Had you gone forwards as you ought, you would have found but little comfort from *S. Ambrose*. For mark how your conclusion followes on his words. *S. Ambrose* tells us of some men, who did preferre an *active* life before a *contemplative*; *Ergo*, according to *Saint Ambrose*, the Minister must be confined to his *meditations*, and suffer the *Churchwardens* to rule the roost.

*S. Basil*, hee is brought in next, to bid his *Clergie* take (i) p. 82.  
*especiall heed, that their Martha be not troubled with many things*. Admit that true. What then, *Ergo* the

*Clergie* must sit still, permit the people to do all, and rest themselves content with *being lookers on*, the *dull spectators* of their *active undertakings*. But know you what you say, or rather what the Father saith in the place you cite? Those *Regulae fustiores* whither you referre us, concerne *Monks*, not *Priests*; those which did live in *Monasteries*, not those that had the *Cure of Soules*: which makes some difference in the case. But this is not all. The question<sup>k</sup> there proposed is thus.

(k) *S. Basil.*  
*regul. fustior.*  
20. p. 454.

τίς ὁ τρόπος τῆς ἐν βρώμασι δεξιότητος, what order they (the *Monks*) should follow in entertainment of *Strangers*. To this the Father answers, that their entertainment should be moderate, and very little, if at all, above their ordinarie dyet. And then come in those words which you have cited in your *Margi*  
*ν*, ἐκ ἡμέρας τὴν Μάρθαν εἰς πολλὴν διακονίαν περισπαύμεν ὁ κύριος, that *Christ* gave *Martha* little thanks for being so busie and distracted about her entertain-



Sect. 3.

ment of him. What thinke you now ? Is this to *bid* their Clergie take especiall heed, that their *Martha* be not troubled about many things. i. e. that they referre all to the *Churchwardens*, and suffer them to do their pleasure in matters which concerne the Church ? Last of all for *Synesius*, he is brought in too. (1) You have a very strange *Commission*, that you can call in all the *Fathers*, with a *testificandum*; and when you finde they can say nothing, yet set them downe amongst the number of your witnesses, and give it out that all goes with you. Were it not for this trick, the cause would quickly have beene tryed, and never got such hold in the common *vogue*. What would you have *Synesius* say ? Marry you send him in a ticket, and tell him that he must deliver upon his oath, that he conceived it fitter for an *Aegyptian* than a *Christian Priest*, to be over-troubled with matters of wrangling. This if *Synesius* should affirme, yet it would little helpe your cause, but that your Partizans would report, that such a Reverend man as *Synesius* was, hath sworne directly on your side. But there is no such matter neikher. All that *Synesius* saith, is this, <sup>m</sup> that in old times the same men were both *Priests* and *Judges*; that then both the *Aegyptians* and the *Hebremes*, for a long time ὑπὸ τῶν ἱερέων ἐβασίλευον, were under the command and empire of their *Priests*; that *Christ* had severed the two offices; and therefore that *Andronicus* (to whom that Epistle is inscribed) should not endeavour to unite them. Nor doth he goe thus farre in fine, allowing not much after, that those who have abilities to discharge both callings (though hee confessed it of himselfe, that hee was no such man :) <sup>n</sup> might both execute the *Priests*

(1) p. 32.

(m) ὁ πάλαι  
 ἱερεὺς ἡγεμὼν  
 τῶν ἁγίων ἱ-  
 ερέων τοῦ καὶ  
 κριτοῦ, Ep. 57

(n) δὲ τῶν το  
 ῶν καὶ ἱερέων  
 καὶ πάλαι περ  
 ἐκτείν. Ibid.

*Priests*

*Priests* office, and yet beare rule also in the *Common-wealth*. So that this place serves very ill, to blinde the *Clergie* to refer all matters of and in the Church, to the disposall of the *Churchwardens*, or other *Elders* of the *Vestrie*: but might have served exceeding fitly (were it not for the close at last) to barre them from employments in the *Civill state*; for which use questionlesse it was here cited.

Cap. 9.

But howsoever you mistake, corrupt, & rather than the life would subborne the Fathers, yet one may charitably presume that you are perfect in your *Catechisme*, and will not falsifie any thing which you bring from thence. I doe most infinitely desire to find some truth in you; but I know not where. You charge the Doctor for reporting, that by a *Statute* still in force, the *Sacrament* of the Lords Supper is called the *Sacrament of the Altar*: though it be most true. And "then" you adde, that presently after, this *Act* was (o) p. 95. 96.  
 "revived by *Queen Elizabeth* (i.e. the *Act* about the  
 " *Sacrament of the Altar*) there was at the same *Ses-*  
 " *son* an addition made to the *Catechisme* (and that like-  
 " wise confirmed by *Act of Parliament*) whereby all  
 " *Children of this Church*, are punctually taught to  
 " name our two Sacraments, *Baptisme*, and the *Lords*  
 " *Supper*. Which said, you draw up this conclusion:  
*So as this judicious Divine was very ill Catechized,*  
*that dares write it now, the Sacrament of the Altar.*  
 Bringing the Doctor to his *Catechisme*, a man would sweare that you were excellent therein your selfe. But such is your ill luck, that you can hit the mark in nothing. For tell me of your honest word, when you were Catechised your self, who taught you punctually to name the two Sacraments, *Baptisme* and the *Lords*

## Sect. 3.

(q) Men learned only in unlearned Liturgies. p. 85.

(q) Conf. p. 83.

Supper & Matric say you, the *Catechisme* in the Common Prayer-Looke, in the *addition* made unto it by Queene *Elizabeth*, and confirmed by Parliament. I will joyne issue on that point, and lay my best preferment against yours, that you were never taught so in that *Catechisme*. I see it's good sometimes, to have a little *P learning in unlearned Liturgies*. You were past age, good man, to bee taught your *Catechisme*, when that *addition* was put to it. Looke into all the Common Prayer-books of Queene *Elizabeths* time; and if you finde me that addition to the *Catechisme*, in any of them, I will quit the cause. Not one word in the Churches *Catechisme*, in all her reigne, that doth reflect upon the *Sacraments*, the number of them, or the names. That came in afterwards upon occasion of the Conference at *Hampton Court*: where you have " it thus: Next to this Doctor *Reynolds* complained " that the *Catechisme* in the Common Prayer-book " was too brieft, for which one by Master *Norrell* " late Dean of *Pauls* was added, and that too long for " young *Novices* to learn by heart; requested therefore that one uniforme *Catechisme* might be made, " which & none other should be generally received: " and it was asked of him, whether if to the short *Catechisme* in the *Comunion* book, something were added for the doctrine of the *Sacraments*, it would not " serve. You may perceive by this, that till that time, Anno 1603, there was no such *addition to the Catechisme*, as you idly dreame of: which all the Children of this Church ( your selfe especially for one ) were taught when they were children, & required to learne it. Nor was this *Catechisme* so enlarged, confirmed by Parliament; you are out in every thing: but onely by King

King *James* his Proclamation, which you may finde with little labour, before your Cōmon praier book, if at leſt you have one. You are ſo full of all falſe dealings with all kinde of Authors, that rather than be out of work you will corrupt your very Primmer. *Non fuit Autelyci tam piceuta manus*: Like him that being uſed to ſteale, to keepe *his hand in uſe*, would be ſtealing ruſhes.

And now we thought wee ſhould have done. For ſeeing after all this entertainment, that you were putting your ſelfe into a poſture, and began to *bow*; it was ſuppoſed you would have ſaid *grace*, and diſmiſſed the company. But ſee how much we were miſtaken. The man is come no further than his *pottage*, in all this time. His ſtooping onely was to eate, and not to reverence. Being to ſpeake of *Altars*, mentioned in the *Apoſtles Canons*, hee calſ them *Larders*, *Store-houſes*, and *Pantries*; or if he ſpeake of the Communion-table, placed *Altarwiſe*, he cal's it *Dreſſer*. Now comming, though unneceſſarily, (his Argument conſidered) to ſpeake of *bowing at the name of Jeſus*, he cannot but compare it to *a meſſe of pottage*: and comming ſo opportunely in his way, hee cannot chooſe but fall upon it. One would conjecture by his falling to, that he did like it very well: but if we note the manner of his eating, there is no ſuch matter. For marke we how he falls upon it *giving thoſe proud* *Dames to Donatus*, that praſtiſe all manner of *Curtiesies*, or *Masks and Dances*, but none by any meanes for *Chriſt*, at their approach to the holy Table: he addes, that this comes in as *pat as can be*. How ſo? Marry ſo you, “the Doctōr was ſerving in his firſt meſſe of *Pottage*, “and the Biſhop (as the ſaying is) got into it, and  
“hath

(r) For he was ſerving in his firſt meſſe of *pottage*. p. 100.

(s) Take them Donatus for me. p. 99.

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“ hath quite spoiled it by warning a young man (that  
 “ was complained of for being a little fantastick in  
 “ that kinde) to make his reverence, humbly and de-  
 “ voutly. Doth this *come in fopat*, thinke you? The  
 Vicar was no *proud Dame*, was he? Nor did the *Al-*  
*derman* complaine of him, for his *light behaviour* in  
*bowing* towards the *holy Table*, but in *bowing* at the  
*name* of IESUS. Yet on you run, from bowing to-  
 wards or before the Communion-table, to *bowing at*  
*the name* of IESUS, as if both were one: both warrant-  
 ed or enjoyned rather by the same Canon and in-  
 junction; though you had said before, that *bowing*,  
 ‘ *though to honour him, and him onely in his holy Sacra-*  
*ment*, is not enjoyned by the Canon. But being false  
 upon the dish, doe you like the relish? No, You must  
 like no more of it, than the Bishop doth. The Bishop  
 he must have it done, to *procure devotion, not derisi-*  
*on*: and you will have us keepe *old Ceremonies*, so that  
 we taint them not “ with *new fashions*, especially *apish*  
*ones*. Would you would tell us what those *apish fa-*  
*shions* are, that we should avoid; or perswade him  
 to tell us what we are to doe, to *avoid derision* of and  
 from the scornfull. All our behaviour in that kinde,  
 will be accounted *apish*, by such men as you; and being  
*ex tripode* by you pronounced for *apish*, must needs  
 procure *derision* from such men as they. A *lowly and*  
*accustomed reverence*, to this *blessed name*, we have re-  
 ceived, you grant, from all *Antiquitie*: but when we  
 come to doe that reverence, you dislike it utterly.  
 Two x sorts of bowings you have met with in the *Es-*  
*terne Churches*; the *greater* when they bowed all the  
 bodie, yet without bending of the knee, lowly and al-  
 most to the earth; the *lesser* whē they bowed the head  
 and

(c) p. 99.

(u) p. 100.

(z) p. 107.



and shoulders onely. But then againe you are not *certaine whether that any of these were used in the Western Church*, and by them delivered over unto us. So that you like nothing but *to make a curtesie*; and yet not that neither *if it be not a lowly curtesie*. Now to see men and amongst men the *Priests*, make a *lowly curtesie*, onely by *bending of the knee*, without the *bowing* of the whole body, or the *head* and shoulders; must needs be taken for a *new* and an *apish fashion*, fit to procure derision onely and not devotion: and so you leave no reverence to be done at all. Assuredly you meane so though you dare not say it. For having slubbered over so great a point, in that slovenly fashion, you *shut it up with this proportionable close*; and *so much for your preamble, that is, your Pottage*. I see you mind your bellie, and therefore wee will step downe unto the *Hatch*, and send you up the second course of your *Extravagancies*: which how well you have cooked, will be seene apparantly, when we are come to execute the *Carvers Office*.

(7) p. 100.

(2) p. 102.

## S E C T.

The second service of *Extravagancies*, sent up and set before his guests by the *Minister of Lincoln*.

*The Metaphoricall Altar; in the Fathers, good evidence for the proofe of Reall Altars in the Church. Ignatius corrupted by Vedelius. My Lord of Chichesters censure of Vedelius. The Minister misreports Saint Bernard, and makes ten Altars out of foure. A new originall of the Table in the Christian Church, from the Table of Shew-bread; the Ministers fumbling in the same, deserted by those Autors that he brings in for it. The Minister pleads strongly for sitting at the holy Sacrament; and for that purpose falsifieth Baronius, misreports Saint Austin, and wrongs Tertullian. The Benedictines sit not at the Sacrament on Maundy Thursday. Of the Seign de Pibrac. The Minister advocates for the Arians, and will not have them be the Authors of sitting at the holy Sacrament, and for that cause deals falsely with the Polish Synods which impute it to them. Three Polish Synods ascribe the sitting at the Sacrament to the modern Arians. The ignorance of the Minister about accipere & reservare in Tertullian. What the Stations were. Lame Giles. The Minister slightes the appellation of the second Service as did the Writer of the letter, & brings in severall arguments against that division. The Ministers ignorance in the intention of the Rubricks. Of setting up a Consistory in the midst of service. The authority of the Priest in repulsing unworthy persons from the Sacrament; defended against the Ministers absurd exceptions. He sets a quarrell betweene Cathedrall and Parochiall Churches, and mistakes the difference b. tweene them. The Injunctions falsified. Of being ashamed at the name of the Lords Table*

(301)

ble. *The Minister ashamed at the name of Altar. Of pleasing the people, and the Ministers extreme pursuit thereof. The Minister falsely chargeth on the Doctor, a foolish distinction of the Dyptychs. The conclusion.* Cap. 9.



Ow for your second course, it consists most of *Lincolnshire* provision, such as your owne home yeelds without further search, some sorts of fish, as *Carps*, and many a slipperie *Eele*, but *some* abominable; *some* forgeries, *some* mistakes, *some* dealing of all kindes what ever. Nor can I choose but marvel, that in such variety, there should be neither *knot* nor *good-wit*, or any thing that's rare and daintie: all ordinarie *some*, but yet *some* enough. To take them as they lie in order. (for I was never curious in my choice of diet) the first that I encounter with, is a *Quelque Chose*, made of all *Altars*; a state-ly and magnificent service, ten of them in a dish, no lesse. And this you usher in with great noise and ceremony, assuring us, that there we have what ever of that kind, the whole world can yeeld us. If any of us have a mind to offer any spiritual sacrifices, of one sort or other; the *ancient Fathers* have provided you of *severall Altars* for them all: so many, that *God never required more for these kind of sacrifices*. Take heed you fall not short of so large a promise, for you have raised our expectation to a wondrous height. But such is your ill lucke, that vaunting so extremely of your great performances; you performe nothing worth the vaunting. For neither are these *severall Altars*, which you have set forth; nor have you set forth all the *Altars* that are presented to you by the *ancient Fathers*.

(a) what if I finde you severall Altars for all these spiritual sacrifices in the *ancient Fathers*, p. 110.

Sect. 3. lastly, were they either all, or severall, they conclude nothing to your purpose. Your purpose is, to shew unto your credulous Readers, that there is no *materiall Altar* to be used in a Christian Church: & 'or a prooffe therof, you make a muster of all those severall *Metaphors* and *Allegories*, which you have met with in old Writers, concerning *Altars*. This, did you weigh it as you ought, crosseth directly all your purpose: & at one blow casts downe that building, which you so labour to erect. All *Metaphors* and *Allegories* must relate to somewhat, that is in being: and when a thing is once in being, severall wits may descant, and dilate upon it, as their fancie serves thē. I hope you will not think that there was no such thing, as the Garden of *Eden*, no such particular vestments for the *Priests*, or sacrifices for the people; because the ancient Writers, some of thē at least, have drawn them into *Allegories*; or can afford you at first word, a *Metaphoricall Ephod*, a *Metaphoricall Pajsch*, or a *Metaphoricall Paradise*. You know what trimme devices may be found in *Durand*, about the Church, the Quire, the *Altar*, the ornaments and utensils of each, the habit of the *Priests*, the *Prelate*; and whatsoever doth pertaine unto a Church, to the verie Bell-ropes. And yet you would be <sup>b</sup>laught at by all strangers, more than you were, when you demanded how the *Altar* stood in forraine Churches; should you affirme that in the Church of *Rome*, whereof *Durand* was, there neither was a *Priest*, nor *Prelate*, neither *Quires*, *Altars*, Churches, or any ornaments or utensils to the same belonging. Or to come nearer to our selves, there is a booke entituled *Catechismus ordinis equitum Periscelidis*, written long since, by *Belvaleti*, the Popes *Nuncio* here, and published

(b) being  
laught at by all  
strangers for  
making so to em  
such a foolish  
question. p 216.

lished in the yeare 1631. by *Bosquierus*: wherein the Author makes an Allegorie on the whole habit of the Order, the matter, colour, fashion, wearing, to the very girdle. And were not you, or he that should approve you in it, *a wise peece indeed*, if on the reading of that booke, you should give out, that really and materially there is no such habit, worn by the Knights of that most honourable Order, as vaine men conceive: but that their habire is, as some made the *Saint*, onely an *allegorie*, a *symbol*, or a *metaphor*. So that if all you say were granted, and that your ten tropicall, metaphoricall *Altars*, were ten times doubled; that would make nothing to the prejudice of that reall and materiall *Altar*, which hath continued in the Church of *Christ*, since the Primitive times. Nay, as before I said, those metaphors conclude most strongly for a reall *Altar*; as the conceits of *Belvaletti*, *Durand*, and some ancient Fathers, doe for the realtie of those severall subjects, on which they did expresse their fancies.

(c) That Bishop  
wrote a wise  
peece indeed.  
C. p. 81.

This said, wee might put by this service, as not worth the tasting; made rather to delight the eye with various shewes, than to feed the stomack: but we will fall aboard however, were it for nothing but to shew what *Quelque choses* you have set before us. Now the first Altar of your ten, <sup>d</sup> is *Ignatius* his Altar, the *Councell of the Saints*, and the *Church of the first-begotten*. For this you send us to his Epistle ad *Ephesios*, where there was never any such matter to be found, till your good friend *Vedelius* brought the old Father under his correction, and made him speake what ever hee was pleased to have him. *Ignatius*, were he let alone, would have told another tale,

id p. 110.

ben



## Sect. 3.

(e. Nec consentit in votum lactis, as Vedelius translates it.

(f. Appropinquamus enim. 17.

(g. p. 110, 111.

(h. p. 111.

than what you make him tell between you. For there he tells you of those men, that separate themselves from the communion of the faithfull, and doe not joyne together with them ἐν βουλῇ θυσῶν ἔκκλησιᾶς πατριάρχων ἀπορχημένων ἐν οὐρανῷ, in a consent of sacrifice, and in the Church of the first begotten, whose names are written in the heavens; This by a sleight of hand, is finely altered by Vedelius, and for ἐν βουλῇ θυσῶν, we must now read ἐν βουλῇ ᾧ ὁσίαν. in the *Councell of the Saints*, as you translate it. A pretty criticisme, but as too many of them are, more nice, then wise. For which and other his corrections of, and annotations on that Father, I rather chouse to leave him to my Lord of *Chichester*. whom I am sure you know to be well versed in that kinde of learning; than take him unto taske my selfe. And he will tell you, if you aske him, *Inducem illum & importunum Ignatii censorem, nec quicquam attulisse ad paginas suas implendas, præter inscitiam & incuriam & impudentiam singularem, dum ad suum Genevatissimum antiquitatem detorquet invitisissimam, &c.* According to which Character you could not possibly have met a fitter Copesmate; one every way more answerable to you, in all those excellent qualities, which are there recited.

Of your next nine, foure of them are the very same, onely brought in in severall dressings, to beguile the Reader. \* The second, ἡγεμονικόν, which you translate (and be it so) the commanding part of the reasonable soule, which is *Origens* Altar; your<sup>h</sup> third, ἡ δικαιοσύνη, the righteous soule, which is *Clementis* his Altar; the fifth, τὸ ἐν ἀληθείᾳ, the sincerity of the minde, which is the *Panegyrist's* Altar; the sixth,

Cor

*Cor nostrum*, or Saint *Austins* Altar: these are but severall expressions of the same onething. The reasonable soule, the righteous soule, the sincerity of the soule, are but the severall habitudes of the same one soule: And for the *heart*, that also must bee understood spiritually, and so become a soule in fine. For if you understand it literally and *materially*, you overthrow your whole designe, in finding us a materiall *Altar*, for a spirituall sacrifice, against the which you have so learnedly declared before. Now it is worth your marking, that all these Authors (except *Clemens*) doe frequently in other places of their writings, informe us of the *Altars* in the Christian Church, materiall *Altars* either of wood or stone; for the officiating of Gods publick service: as wee have shewed at large in our second Section. Nor are you other than a trisler to produce them here, as if they knew no *Altars* in the Church for the *mysticall* sacrifice, but those which you have shewne us from them for *spirituall* sacrifices. The same may bee affirmed of your seventh, the memory, which is *Philo's* Altar; and of the tenth, our faith <sup>(i)</sup> Saint *Hieromes* Altar. *Philo* and *Hierome* both, acknowledged severall, reall, and materiall *Altars*, in their severall Churches: though in the places by you cited, they solace and delight themselves in conceits and *Allegories*. So that of all your Altars wee have left but three, the fourth, eighth, and ninth; and two of them will in conclusion prove but one. Of these the fourth is *every place*, <sup>(k)</sup> (a most excellent Altar) <sup>(i) Pag. 112.</sup> wherein, say you, wee offer unto God the sweet smelling fruits of our studies in Divinitie. And this you make *Eusebins* his Altar. Now if one aske you what

Y

you

(k) Holy Table.  
P. 111.

Sect. 3. you meane by this *every place*, I know you cannot choose but say, that you meane the *Pulpit*, if not the tables end in some secret *Conventicle*: *every place* wherein you offer unto God the sweet smelling *fruits* of your studies in Divinity. But you finde no such matter <sup>(1)</sup> in *Ensebins*, nothing that any way concerns your studies. For then, none but such learned men as you, could make every place an *Altar*, for spirituall sacrifices; as all men may, in the true meaning of your Author. Of offering up *your studies*, and the sweet smelling *fruits* thereof (most fragrant fruits indeed, if you well consider it) not one word saith he. Your eighth, S. *Bernards* Altar, is, as you say, the Sonne of God, become the Sonne of man. Which howsoever it bee true, as to the thing it selfe, and in that *metaphoricall* sense as the former were: yet have you no such *Altar*, in S. *Bernard*; your very Margin saith the contrary. Your Author saith <sup>(m)</sup> *Altare Redemptoris humilis incarnatio*: not that our Saviour God and Man, is become our *Altar*; but that the Incarnation was our Saviours *Altar*. Or had S. *Bernard* said so, as he might have done, then had it bene the same with *quinas* his Altar, or the ninth of yours, which is the Sonne of God in heaven. I trust you will not separate the *Sonne of God become the Sonne of man*, from the *Sonne of God now in heaven*; as if our Saviour had not tooke his body with him, to the heavenly glories. Which if you doe not, as you cannot (and I have so much faith in you, as to think you will not) you might have either reported S. *Bernard* rightly, or quite left him out. Theres none that doth defend the materiall *Altar*, or thinks the name of *Altar* may bee given to the *holy Table*; but falls downe prostrate at this Altar:

(1) De demonstrat. Evang.  
l. i. c. 10.

(m) p. 111. in  
margine.

as being that one and onely Altar which *sanctifies all* Cap. 10.  
*our spirituell sacrifices*, and divine oblations, and makes  
 them acceptable in the sight of God the Father. Yet  
 this concludes no more, that there should be no *Alt-*  
*tar* in the Church, for the mysticall sacrifice; because  
 our high Altar is in heaven, *Altare nostrum est in cæ-*  
*lis*, as <sup>(n)</sup>*S. Irenæus* hath it: then that you may con- (n) Lib. 4. c. 34.  
 clude that no man hath a naturall father, because *wee*  
*have one Father which is in heaven*, our *Pater noster qui*  
*est in cælis*, as the Scripture hath it.

In the next place you set before us a pretty quillet:  
 the holy Table <sup>(o)</sup>*in the Christian Church, not being* (o) pag 113.  
*exemplified*, as you say, *from the square Altars*, Exod.  
 27. but *from the long Table of the Shew-bread which*  
*stood in the Temple*, Exod. 25. This is good fish indeed,  
 if it were well fried, but upon better view, proves  
 not worth the eating. You say the *holy Table* in the  
 Christian Church was not exemplified from the  
 square *Altars* in the Law: and yet you tell us, p. 126.  
 that by the *Canons of their Church*, that *very forme is*  
*required amongst the Papists*, and to them you leave it.  
 You might doe well, before you make it proper to  
 the *Papists*, and to them alone, to have considered of  
 the forme of the ancient *Altars*; and told us what  
 those *Canons* were, and of what antiquity, that doe so  
 enjoin it. You point us in your Margin, unto *Suarez*,  
 in *tertiam partem*: as good and punctuall a direction  
 to finde out the *Canon*, as if you had enjoyn'd us to  
 enquire for your House in *Lincolnshire*, and never told  
 us what's your name. Then for the *Table of Shew-*  
*bread*, to which you doe referre the originall of the  
*holy Table*, you flutter up and downe, as one that  
 knowes not what to trust to: as most an end they doe

- Sect. 3. that propose new fancies. For p. 125. you bring in the conceits of *two Jewish Rabbins*, tending you say, unto *your purpose*. How so? Ezek. 4. 22. (it should be 41. 22.) it is thus written, *And he said unto me, this is the Table before the Lord, meaning without doubt the Altar of incense*. You say exceeding right in that, the Table spoken of by the Prophet, is the *Altar of incense*: but what hath that to doe with the *Table of Shew-bread*? This you confirme by that which followeth. The question then grows, how the *Altar* is called a *Table*:  
 (p) p. 125. (p) and you reply unto it frō those *Rabbins*, that at this day the *Table* performs what the *Altar* was wont to doe. Where first you blend together the table of the *shew-bread*, and the *Altar of Incense*, as if both were one thing: and next you make the *Rabbins* speake of the *Christian Table*, as if it did performe what the *Altar* should, whereas they spake it of their owne. For why should you beleeve that any of the *Rabbins* would conceive so honourably of the *Christian Tables* (q) that since the destruction of the Temple, they should become the place of sacrifice and propitiation. Assuredly the *Jewes* have no such conceit of the *holy Table*; and it was done but like a *Gentile* to report so of them. Last of all, where before you make the *holy Table* to be exemplified from the *long-table of the Shew-bread*, you shut up this vagary with this handsome close,  
 (q) *ibid.* p. 125. (r) that the *onely utensil you relate unto* (for the forme and fashion of your *Table*) is the *long-square table of the Incense*. Which as it plainly contradicts what you said before, touching the pedigree of the *holy Table*, from the *Table of Shew-bread*, so it confutes the Scripture also: which never told you of a *Table*, but an *Altar of Incense*; or if a *Table*, yet a square table certainly,

(r) p. 126.



tainly, for *four square shall it be*, saith the very Text, *Exod. 30. 2.* So excellent an invention was your new originall of the *Christian Table*; and so bravely followed.

Cap. 10.

But then you say, you have some Authors for it: so you have for every thing, till it is brought unto the tryall. Remember what you are to prove, and then shew your evidence. The point in issue, is that the *forme and situation* of the holy Table, in the *Christian Church*, is not exemplified from the *square Altars*, but from the *long-Table* of the *Shew-bread* that stood in the Temple. If you have any of the Fathers that speak home to this, wee are gone in law; but all your witnessses fall short. *Isidore Pelsenota*, whom you first bring in, speaks neither of the *forme*, nor *situation* of the *Christian Table*. But when a doubt was moved by *Benjamin a Jew*, touching the new oblation in the *Christian Church*, that it was done (t) in bread, and not in bloud, as were the sacrifices of the law: hee makes replie unto the same, that by the law, there were both bloody sacrifices performed without, εν αυλῇ in the open Court, and that within the Temple there was a table, ἡ τῷ παλαιῷ διαβῆτος λαῷ, not to be looked on by that people, whereon bread was placed. Then addes, that the said *Benjamin* was one (t) of those, and that he did not know that truth, which had beene hidden in the law, but was now revealed. This is the totall of his evidence. And this makes nothing for the *forme and situation* of the table, which was the matter to be proved; but onely that, as hee conceived, the *Shew-bread* did prefigure somewhat, which afterwards was instituted in the *Christian Church*. And let me tell you as a friend, that if

(t) ἡ τῷ παλαιῷ διαβῆτος λαῷ  
τὸ εὐχάριστον ἐστὶν  
πρὸς τὸν 401.

(t) ὁ δὲ ἐν τῷ νόμῳ κρυπτομένη καὶ νῦν δεδηλωμένη ἀλήθεια θεοῦ μετὰ πάντων  
1bid.

Sect. 3.

you presse this matter hard, as if our *Christian sacrifice* did relate to that, you give the *Papists* more advantage for their halfe Communion, than you will gaine unto your selfe, about the *forme and fashion* of your *Holy Table*. You say indeed, <sup>(u)</sup> *it will be long, yet we will bring so cleare and ancient an extruccion for the forme and fashion of the Altars in Christianitie*; though you brought nothing hence for either. When we see more, wee shall know better what to answer. To make a transcript of your allegations, from *Irenaus* and *S. Ambrose*, *Origen*, and *Hierome*, being no more unto the purpose, were onely to waste time and paper. All that they say, is nothing to the *forme and situation of the holy table*, but to the analogie and proportion, between the *bread* in the Lords Supper now, and the *Shew-bread* then: and yet you falsifie your Author also, to make that good. You tell us out of *Irenaus*, that *omnes iusti sacerdotalem habent ordinem*; and you say true, they are his words. But when you say, *all that are justified by Christ have a Priestly interest in this Holy bread*: though it be true you say, had it beene your owne; yet you untruly father it upon *Irenaus*, who in his fourth booke, *cap. 20.* whither you referre us, tells us no such matter. The like may be affirmed <sup>(x)</sup> of Saint *Hierome* also, whom you have cited twice for the self-same purpose, viz. In *Epist. ad Tit. c. 1.* and in *Ezek. c. 44.* though neither in his comment on that whole Epistle, or in his exposition on *Ezek. c. 44.* or *cap. 41.* which was most like to be the place; can we find any thing at all which reflects that way? But what need further search be made in sicker a case; and such as doth relate so little to the point in hand? Especially since another of your

Authors,

<sup>(u)</sup> p. 124.<sup>(x)</sup> p. 125.

Authors, (1) *Cornelius à Lapide*, from whom you borrowed your quotations in the margin, p. 126. out of Saint *Hierom*, in *Malach. 1. Cyrill, Catech. myst. cat. 4.* and *Damascen, de orthod. fid. l. 4. c. 14.* takes these interpretations to be onely *Allegories*; as indeed they are: *Allegoricè mensa panum propositionis significabat mensam corporis & sanguinis Christi*: as (2) in the *Tropologicall* sense, saith hee, it signifies the works of mercie. Take for a farewell to the rest, that if you will derive the *forme and situation of your holy Table*, from the Table of *Shew-bread*: Your table must not stand at all within the *Chancell*, nor in the middle of the *Church*; but on the North side of the *Church*, as you your selfe have placed it, out of *Philo*, p. 210. which though it thwarts as well your owne booke, as the Bishops letter: Yet you (3) proclaime, *you care not how the Altars stood either in the Jewish or Popish Church; your Table being quite of another race.* And take this with you too for the close of all, that if your *Table* be descended of the race you mean; it is more *Jewish* than the *Altar*: there being *Altars* doubtlesse before *Moses* Law, but no *Tables of Shew-bread*. Nor can the *Altars* be more *Popish* than your *holy table*; there being *Altars* in the *Church* when there were no *Papists*.

I did before conjecture that you had invited us, unto a *common*, not an *holy Table*; and I am now confirmed more in it, than before I was: so strongly do you plead for *sitting* at it, and in excuse of them that allow that gesture. A matter no way pertinent to your present Argument, but that you must flie out sometimes, to please your followers: who but for such *vagaries*, would be little edified. Now for the proof of this, that *sitting* at the *holy Table* is nor new, nor strange; you

Cap. 10.

(1) In Hebr. 9.

(2) Tropologicè vero significat opera misericordiar, in Hebr. 9.

(3) p. 123, 124.

Sect. 3.

(b) pag. 132.

(c) pag. 132.  
in margin.(d) Annal. T.  
1. Anno 57.

tell us, (b) that the *Agape* and the Lords Supper were eaten for a certain time, at the same table; and that, for ought appears in any Antiquitie, in the same posture. At the same Table, in the same posture; that comes home indeed: but neither you, nor any one of those who have most endeavoured it, have yet made it good. For your part you referre your selfe unto *Baronius*, whom you thus report. (c) *Utraque cœna jungebatur*, which he cleerely proves out of Chrysostome in 1. Cor. Hom. 27. in the beginning thereof. So you, and were it so indeed, yet this speaks nothing of the posture. But the truth is, you have most shamefully abused *Baronius*, and the Father too. You find not in *Baronius*, *utraque cœna jungebatur*, as if the *Agape* and the Lords Supper, were eaten at the same Table, and that they made but one continued action onely. Nay, you finde the contrary, (d) *utraque simul mensa jungebatur*, are your Authors words: and you have better skill in *Latine* than the World besides, if you can pick mee one and the same table, out of *mensa utraque*, certainly, *mensa utraque* doth imply two tables: and this you could not but have seene in that which followes, *communis & sacra*, one common, and the other sacred. Take the whole words together, and you find them thus: *Quoniam utraque simul mensa jungebatur, communis & sacra; quid in unaquaque præstare deberent, admonuit.* Here are two Tables then, not one; those Table, of two severall natures, and not the same; and therefore the behaviour of the people *quid in unaquaque præstare debent*; to be more reverent at the one, than at the other. You have an admirable searching eie, that can find here both the same Table, and same posture too; but a farre nimbler hand, that could so trimly turne two Tables, into one Supper.

Supper. But this you say, is cleerly proved out of Saint *Chrysostome*. What, the *same table*, and the *same posture*? You are false in this too. *Baronius* doth produce *S. Chrysostom* to an use quite contrary. However "*Christ*, saith he, began first with his ordinary supper, "and then proceeded to the *Sacrament*: yet in the "following times, they began first with the holy *Sacrament*, and after went unto their Love-feasts. And this is that for which he voucheth the Authority of that Reverend Father, *Peracta Synaxi, post sacramentorum cōmunionē inibant convivium*: very plain & home. Had you dealt halfe so honestly with *Baronius*, as hee with *Chrysostome*, you had been blamelesse at this time: but then your friends, whom you strive to please, had lost an excellent argument, for a *sitting Sacrament*.

From the Church primitive you fall upon the Church of (e) *Rome*, which doth *not absolutely*, as you say, cōdemn this ceremony of sitting: for if it did, it would recall the *Maundie* of the *Benedictines*, who at the least once in the yeere, (that is on *Maundie Thursday* onely) receiveth the *Sacrament* in that posture. If this be all you have to say, touching the indulgence in this case of the Church of *Rome*, or the generall practice of the same; you have got but little. Onely you had a minde to let people see, that the Church of *England* was more rigid and severe in this kind, than the Church of *Rome*. For if the Church of *Rome* should connive at this; being a thing of so long continuance, and done within the walls of a private Monastery; it cannot be drawn into example, or made a precedent for others to expect the like. But if it chance to prove, that it is not the *Sacrament*, but a resemblance onely of the olde *Agape* which on that day is celebrated sitting, by these

*Bene-*



## Sect. 3.

(f) De orig.  
erotioni circa  
co:tiame 4.

*Benedictines*; have you not then deluded us, in a shamefull manner? *Bullinger* thus relates the matter, (f) that on that day, the Gospel of Saint *Iohn* being read publicly by the Deacon, in the mean time, *ordine dispositis mensis convivere assident*, the guests sit down in order, at "their severall Tables. What then? *Frangentes panem* " *az ymum, & calicem invicem propinantes, &c.* Brea-  
" king unleavened bread, and drinking unto one ano-  
" ther, they keep on foot some traicts of the ancient  
" supper. What think you now? Is this a Sacrament  
or a common Supper; done in the Church, or in  
the *Refectory*? I hope you will not say, that they had  
*mensas dispositas*, severall tables in the Church, & those  
readie furnished; or that they did *invicem propinare*,  
drink to one another in the holy Sacrament. *Quanta des-*  
*spe*, how great a fortune are you falsn frō; that thought  
to gaine such mickle meed for this good service? But  
yet you will not leave us so, (g) *This custome*, as you tell  
us, *mounts higher than Saint Benedict*, to *S. Austins time*.  
This custome? what? Of sitting at the Sacrament up-  
on *Maundie Thursday*? No such matter verily. Saint  
(g) *Austin* saith no more than this, that (h) some, (and  
" those against the generall custome) did think it law-  
" full on that day, to receive the Sacrament after o-  
" ther meats. Not that they did receive it so, but that  
they thought it lawfull to receive it so, *ut post alios cibos*  
*offerri liceat corpus & sanguis Domini*, as the Father  
hath it, which makes (I trust) as little for sitting at the  
Sacrament at that or any other time; as that for which  
you falsified *Baronius*, hath made for all times.

But you go higher yet, and tell us that it was the ge-  
nerall practice of the *Gentiles*, to worship sitting: that  
so it was enjoyned the (h) *Romans* by an expresse law of  
Numa

(f) p. 133.

(g) Epist. 118.

(h) pag. 134

Numa Pompilius; and that it seems to be the custome of **Cap. 10.**  
the Greeks also, by an old Quatrain of the *Seiur de Pibrac*.

How old I pray you was that Quatrain? Not many thousands sure, nor many hundreds, no nor many

scores. The *Seiur de Pibrac* as I take it, (i) was Chancel-

(i) Thuanus.  
hist. lib. II. 3.

lour to the D. of *Anjou*, brother of K. Henry the third

of France; and so his Quatrain could not be very old, if

(k) p. 135.

you mark it well. And yet you thought it questionlesse

to be very ancient. You had not told us else (k) that the

Apostles of Christ were not to learn ceremonies out of the

laws of Numa, or the Quatrains of Pibrac. Most learned-

ly resolved. They might as well have learnt divinitie

from the man of *Lincolnshire*, as ceremonies from the

Quatrains of the *Seiur de Pibrac*. You tell us further in

your margin, (l) how that *Tertullian* makes it a generall

(l) p. 134.

posture for all Pagans: so he doth indeed. (m), *Perinde*

(m) D. Orat.  
c. 12.

*faciunt nationes*, as his owne words are. But then you

had done well to have told us also, how highly hee

condemns it in them, and how irreverent he conceived

(n) Quam  
cum maxime  
revereant &  
venerant. l. de  
orat. cap. 12.

it, *asidere sub aspectu, contraque aspectum ejus*, to sit

them downe under the noses (as we use to say) of those

(n) Ibid,

qui

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(o) pag. 136.

*quibusdam* : some men assoone as they had done their prayers, were presently upon their breech : as you would have them now at the praiers themselves. Never did any wretched cause meet a fitter Advocate. You would perswade us, that there is (°) little feare, that here, in *England*, the people will clap them downe upon their breech, about our holy Table : so I heare you say. But by those many libellous and seditious Pamphlets that have been scattered up and down, since your book came out ; we finde the contrary. Perhaps the goodnesse of their Advocate makes them more forwards in the cause. I hope you know your owne words, and in them I speake, telling you, (p) *If you were a scholar, you would have been ashamed to write this Divinity.*

(p) pag. 132.

(q) pag. 139.

For forreigne Churches next, you tax the Doctor, as if hee did (q) *conclude the Ceremonies of so many neighbouring Protestants to bee unchristian altogether.*

(r) coal from the *Alia*, p. 36.

Where finde you such a passage in him ? All that the " Doctour said is this, (r) that it was brought into the " Churches first, by the Moderne *Arians*, (who stubbornly gainsaying the Divinity of our Lord and " Saviour, thought it no robbery to bee equall with " him, and sit down with him at his Table : ) and for " that cause most justly banished the reformed Church " in *Poland*. And for the prooffe of this, he saith it was " determined so in a generall Synod, as being a thing " not used in the Christian Church, *tantumque propria infidelibus Arianis*, but proper to the *Arians* onely. This goes extremely to your heart, so that you cannot choose but with (s) that he had spared to abuse that grave Synod, to make them say peremptorily, hæc ceremonia Ecclesiis Christianis non est ulitata, especially as he turnes it into English, this ceremony is a thing

(s) pag. 137.

not

not used in the Christian Church. Why how would you translate it, were you put to doe it? The most that you could doe, were to change the number; and render it, *the Christian Churches*, for the *Christian Church*, which how it would advantage you, I am yet to seek. But being so translated, what have you to object against it, or to make good, that he hath any way *abused* so grave a "Synod? Marry say you, the Synod saith, *hac ceremonia, licet cum ceteris libera, &c.* this ceremony howsoever in its owne nature it bee indifferent and free, "as the rest of the Ceremonies, &c. *Which* you say, *sweetens the case very much.* And so it doth indeed, *sweeteneth it very much* to them which have a liberty to use it: but not to them who are restrained to another gesture. Nor had you noted it, being so impertinent, but that you would be thought a Champion for mens Christian liberty, as before I told you. Next you object (u) *they do not say it is a thing not used in the Christian Church*, (that being a corruption of the Doctors) but that it is not used in the Christian and Evangelicall Churches, *nostri consensus*, which agreed with them in the Articles of Confession. If so, the Doctor was too blame, and shall cry *peccavi*. But it is you that *singer* and corrupt the Synod. The Doctor tooke it as hee found it. (u) *Hac Ceremonia, ( licet cum ceteris libera) Ecclesis Christianis & catibus Evangelicis non est usitata;* are the very words. If you can finde *nostri consensus* there, it must bee of your owne hand-writing. There is no such matter, I am sure, in the printed books. It's true, that in the former words it is so expressed, *ne sessio sit in usu ad mensam Domini, in nullus hujus consensus ecclesis*, that sitting at the Lords Table be not used in any of the Churches of their Confession. That's *nationall*,

(u) p. 137, 138.

(u) Synod.  
Wlodillavienf.  
c. 6.

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*nationall*, as unto themselves. But then the reason followes, which is universall. *Hac enim ceremonia, &c.* because that ceremony was not used in any of the *Christian Churches*, or *Evangelicall assemblies*. This is the place the Doctor pressed; and you can finde no *consensus nostri* there; I am sure of that: nay, it had been ridiculous *nonsense* (such as you use to speak sometimes) if it had been so. Now where you tell the Doctor, (\*) that he *stole this* passage from the *Altar of Damascus*; and having stole it did corrupt it: hee must needs answer for himselfe, that it is neither so, nor so. (†) The *Altar of Damascus* doth report the place, *in terminis*, as it is extant in the *Synod*; and as the Doctor layed it down in his *Coal from the Altar*. Nor did he ever know that the place was there, till you directed him unto it.

(x) pag. 137.

(y) Altare Damasc. p. 751, 752.

(a) pag. 138.

But so or not so, all is one in your opinion. (a) For both the *Altar* and the *Coal* are quite mistaken, as you give out, in thinking that the *Synod* did ever say, that this ceremonie was brought in or used, by the *moderne Arians*. Neither brought in, nor used? that were strange indeed. What is it then that they intend? Onely, say you, that it is *Arianis propria*, a thing fitter for the *Arians*, who by their doctrine and tenets placed themselves checke by joule with the Sonne of God, then for devout and humble Christians, compassed about with neighbours so fundamentally hereticall. (b) And this you say, the *Altar* espied at last, to be the meaning of the *Synod*, that sitting was proper to the *Arians*, not by usage, but *secundum principia doctrine sue*, by the principles of their doctrine onely: and so conclude, that contrary to all truth of story, the Doctor makes it: first brought in by the *moderne Arians*. Had you looked forwards in the *Synod*, you had found it otherwise.

(b) pag. 139.

For



For there it followeth, (c) that sitting at the holy Sacrament first crept into their Churches, *potissimum occasione & auspicio illorum, &c.* especially by occasion and example of those men, which miserably had fallen away and denied the Lord that bought them. Nor was it so resolved in this Synod onely, Anno 1583. It was concluded so before (d) in the Synod of *Petricone*, in the yeare 1578. that sitting at the Lords Table was first taken up by them, who rashly altering every thing in the Church, and ignorantly imitating Christs example, were fallen off to *Arianisme*. But I will lay you downe the words for your more assurance. *Sessionis verò ad mensam Domini, &c. illi inter nos primi Authores extiterunt, qui omnia temere in ecclesia immutantes, & sine scientia Christum quasi imitantes, nobis ad Arianismum perfidi transfuge facti sunt.* That's all that hath relation to the point in hand. The rest which is cut off with an &c. is a touch onely on the by, that the said sitting was repugnant to the use of all the (e) *Evangelicall Churches* throughout *Europe*. What followes next upon this declaration of the Synod? "*Quare hanc propriam, ipsi, &c.* Wherefore we leave this gesture as proper and "peculiar unto them, (f) who handle both our Saviour and his Sacraments with the like irreverence; "and being in it selfe uncomely, irreligious, and "very scandalous withall unto simple men. Nay, before that, Anno 1563. it was determined to this purpose also in another Synod at *Cracovia*, that if perhaps any did use to sit at the Lords Supper, *cere-*  
*moniam eam Arianabaptistis relinquunt*, they should desert it utterly, as proper and peculiar to the *Arian*  
*Ambaptists*. This makes it cleere as day, that sitting

Cap. 10.

(c) Synod. Vindobaviensis. in Harm. Confess.

(d) In Harmon. Confess. cap. 4.

(e) Præteritus in omnibus per Europam Evangelicis ecclesiis vulgo confectus. ib.

(f) Ut Christi, & sacra ejus irreverenter tractantibus. ib.

(g) Cap. 6. in Harm. conf. ib.

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(h) pag. 138.

(i) Vtenhovi-  
us Calvino,  
Anno 1557. in  
Epl. Calvin.

at the Lords Table, was brought into the Churches first, by the moderne *Arians*. That which you interpose touching *Iohn A Lasco*, is not worth the while. He <sup>(h)</sup> was not settled in *Poland*, as your selfe affirme, untill the yeare 1557, which was but sixe yeares before the Synod at *Cracovia*, wherein this gesture was condemned of *Arianisme*. Nor was he settled then indeed, if you consider the Epistles unto *Calvin*, which your selfe hath cited: things not succeeding there, <sup>(i)</sup> saith *Vtenhovius*, to their hearts desire, *adco furiose se opponit Satan propagationi regni Christi*; so furiously doth the devill oppose the propagation of Christs Kingdonie. But settled or not settled, all is one for that. The *Arians* were here started up before his comming: nor have I such a reverend opinion of *Iohn A Lasco*, but that some principles of his might tend that way also. And so I leave you to consider, whether the *Arians* or the *Puritans* are most bound unto you, for standing up so bravely to defend their cause.

(k) pag. 161.

That which comes next to hand is *foule*, a *foule mistake* or two, about the ancient practise of the Church, and *Tertullians* meaning. You say, <sup>(k)</sup> that in *Tertullians* time, they did not (as wee now doe) *eate the consecrated bread upon the place*, but *accipere & reservare*, reserve it, and carry it home with them. You make this generall, that they did not as we doe now; that is, not eate the *consecrated bread upon the place*; whereas indeed it was but in particular cases: either in times of persecution, when they could not meet so often as they would, for feare of troubles; or in the *Stations*, or dayes on which it was not lawfull to worship kneeling. In the first case, they did *accipere & reservare*, receive it of the Priest at Church in severall portions, and

and then reserve it, that is, take it home, and eate it there, at such times as they thought most fit for their ghostly comfort: and this they did especially, that they might be sure to have it for their last *viaticum*, at the approach of sudden unexpected dangers. This they did use to eat in secret, before other meates, as is apparent by that passage (1) in *Tertullian*, *Nonne scies maritus quid secreto ante omne cibum gusses?* But this is no good prooffe I trust, that therefore in the Church they did not eat at all; because they did reserve some part to bee eaten at home. That were to overthrow the nature of the holy Supper, and make the *Communion* to become a private eating. In the next case, being that of *Station*, which you with confidence enough, have made to bee a *fast* or (m) *publike meeting*, (as if there were no publike meetings but on *Fasts*, nor *Fasts* but on a *publike meeting*;) it was ordered thus. There were some certaine times, in which it was not lawfull to worship (n) *kneeling*, as viz. among other dayes, every *Sunday* in the yeare, and the whole time from *Pasch*. to *Pentecost*. Now in those dayes of *Station*, or standing dayes, at which the people might not kneele, in the receiving and partaking the holy Sacrament; many of them rather chose to forbear the *Communion*, than to take it (o) standing. Which being well knowne unto *Tertullian*, hee wisheth them to come, though they might not kneele, and take it standing at the Altar, [*Si & ad aram Dei steteris:*] and to reserve and take it home, and eate at their owne houses, kneeling, according unto their desires. By doing which, *accepto corpore Domini & reservato*, by their receiving of it in the Church, and carrying of it home to eate it there, they should

(1) *Aduversus lib.*

(m) *pag. 150.*

(n) *Die dominico de genuculis adorare nefas esse ducimus: eadem immunitate, a Pascha ad Pentecosten gaudemus. Tertul. de Cor. Milit. (o) Quod si staretis, ut dicitur, sit acceptio corporis domini. Id. de orat.*

Z

(r) *salve*

## Sect. 3.

(p) Vt unique  
saluum est, &  
p. uicariis  
f. uicariis, & ex-  
cussio officii.

(p) salve all fores: participate of the sacrifice, as they ought to doe, and yet retain the old tradition, in those dayes of *Station*. This if you understood before, you did ill to hide it; if not, you are a little wiser than before you were.

(q) pag. 172.

The next that comes before us is a covered dish, and being uncovered, proves a *Gelly*, (q) a *Claudius Gellius* in your language, a *Lame Giles* in ours. *Who this lame Giles should be, you cannot guesse* you say, but indeed you will not. *Lame Giles his haltings* is the title of a booke set out by Master *Prynne*, against *Giles Widowes of Oxford*: wherein the Doctor first encountered with the name of *Dresser*, applied to the Communion-Table standing *Altar-wise*, and of the which hee thought him to have been the Author, till he observed it in the Letter to the Vicar of *Grantham*, being the ancienter of the two. But this is but a copy of your countenance. You have not so small interest in Master *Prynne*, as not to bee partaker of his learned labours; though you seeme loath, both here and elswhere, that any thing of his, should be either *pinned*, or *prinned* on you, or any friend of yours whoever.

(r) pag. 3.

(r) In the Cate  
from the altar.  
p. 71.

(t) Ibid. p. 77.

This dish being thus uncovered, and set by, let us now fall more roundly to your *second service*. In the beginning of your booke, you tell us that the Doctor (r) *faines*, that the writer of the letter doth *slight*, but *failes*, for hee doth *cite* and *approve* the appellation of *second service*. The Bishops (s) letter hath it thus. *The Minister appointed to read the Communion (which you out of the booke of Fast, in 1. of the King, are pleased to call second service.)* And towards the latter end, (t) *either in the first or second service*, as you distinguish. Is this to cite and to approve the appellation? Yes, that  
it

it is say you, and more. For the good writer of the letter, finding the (u) Vicar *used it (as it seemes)* in his *discourse*, and that the neighbours *boggled at it, excuseth it as done in imitation of that grave and pious booke.* That grave and pious booke, good Lord, how wise you are upon a sudden, and yet how suddenly doe you fall againe to your former follies? That booke, as *grave and pious* as it is, was *never intended* (as you say in that which followes) *to give Rubricks to the publike Liturgie*: and therefore howsoever the *Fast-booke* calls it (so *grave and pious* though it were) let never any Countrey Vicar in *Lincolne Diocese*, presume to call it so hereafter. Iust so you dealt before with his Majesties Chappell. Having extolled it to the heavens, and set forth all things in the same, (x) *as wisely* (z) p 34. *and religiously done*: yet you are resolute, that *Parish Churches*, are not, nor ought not to be bound, to *imitate the same in those outward circumstances*. A grievous sinne it was no doubt, for the poore Vicar to apply the distribution of the Service, in the booke of *Fast*, unto the booke of *Common-Prayer*: and it was very timely to be done, to *excuse him* in it, as if he did relate onely to the Book of *Fast*. Else who can tell, but that the Alderman of *Grantham* and the neighbours there, might have conceived hee used it (y) in (y) p 23. 174. *imitation of the two Masses used of old*; that *viz. of the Catechumeni, and that of the Faithfull*: neither of which, the Alderman (a *prudent and discreet*, but no learned man) nor any of his neighbours had ever heard of. Great reason to excuse the Vicar from so foule a crime; which God knowes how it might have scandalized poore men, that never had tooke notice of it, till it was glanced at in the letter.



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(2) p23.174.

The Vicar being thus excused, you turne your stile upon the Doctor, for justifying the distribution of the Common Prayers, into a first and second service. You said even now, that you *approved the appellation*; yet here you give us severall Arguments for reproofe thereof. For first, say you, (2) the *Order of Morning Prayer*, is not (as the poore man supposeth) the *whole Morning Prayer*, but a little *fragment thereof*, called the *Order of Mattens*, in the old Primers of King *Henry* the eight, King *Edward* the sixth, and the Primer of *Salum*, what, no where else? Doe you not finde it in your Common-Prayer Book, to bee called *Mattens*? Looke in the Calendar for proper Lessons, and tell mee, when you see mee next, how you finde it there? *Mattens and Evensong*, saith it there; *Morning and Evening Prayer*, saith the Booke else-where: which makes, I trow, the *Order of Morning Prayer* to bee the same now, with the *Order of Mattens*, and that in the intention of the Common-Prayer Book, not in the Ancient Primers onely. *Not the whole Morning Prayer* say you, but you speake without booke: your booke instructing you to finde the full course and tenor of *Morning and Evening Prayer throughout the yeare*. Yet you object, that if we should make *one service of the Mattens*, we must make *another of the Collects*, and a *third of the Letany*: and the *Communion* at the soonest will bee the fourth, but by no means the *second service*. Why Sir, I hope the *Collects* are distributed, some for the first, and others for the *second service*: there is no particular *service* to bee made of them. And for the *Letanie*, comparing the *Rubrick* after *Quicumque vult*, with the *Queenes Injunctions*, that seemes to bee a preparatorie

- rie to the *second service*. For it is said <sup>(b)</sup> there, **Cap. 10.**  
 "That immediately before the time of Communi- <sup>(b)</sup> Cap. 12.  
 "on of the Sacrament, the *Priests* with other of the  
 "Quire shall kneele in the midst of the Church, and  
 "sing or say plainly the Letany, &c. And you may  
 markeit in some Churches, that whiles the *Letanie*  
 is saying, there is a Bell tolled, to give notice unto  
 the people, that the Communion service is now com-  
 ming on. Secondly, you <sup>(c)</sup> object, that by this rec- <sup>(c)</sup> pag. 176  
 koning, we shall have *an entire service without a prayer*  
*for King or Bishop*; which you are bold to say, and may  
 say it boldly, is in no *Liturgie this day, either Greeke*  
*or Latine*. Stay here a while. Have you not found it o-  
 therwise in your observations? What say you then to  
 these? *O Lord save the King, & then, Endue thy Ministers*  
*with righteousness*. Are these no praers for King or Bi-  
 shop? Those which come after in the *Letanie*, & that in  
 the praier for the *Church militant*; are but the same  
 with these, though more large & ful. Thirdly, say you,  
<sup>(d)</sup> the *Act of Parliament* doth call it *service*, and no: ser- <sup>(d)</sup> p. 175.  
*vices*; therefore (for so you must conclude) there is no  
 distribution of it to be made into *first* and *second*. So in  
 like sort say I, the *Act of Parliament* doth call it <sup>(e)</sup> *Com-* <sup>(e)</sup> *An Act for*  
*mon-prayer*, & not *Common-prayers*; therefore (upon the *the* *uniformitie of*  
 self same reason) there is no distribution to be made of *Com- mon* *prayer,*  
 praers for plenty, and praers for peace, praers for the *and Service,*  
 King, and prayers for the Clergie, prayers for the sick, *Sec. 1. Etc. &c.*  
 and prayers for the sound, & *sic de ceteris*. Lastly, you  
 make <sup>(f)</sup> the *true and legall division of our Service*, to be <sup>(f)</sup> p. 175.  
 into the *Common-praier*, and the *Communion*: the one to  
 be officiated in the Reading Pew, the other at the holy ta-  
 ble, disposed conveniently for that purpose. If so, then  
 when there is no *Communion*, which is you know ad-  
 ministred but at certaine times, then is there no divi-

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sion of the service, and consequently no part thereof to be officiated at the *holy table*; which is expressly contrary to the *Rubrick* after the *Communion*. You are like I see to prove a very able *Minister*, you are so perfect in your *portuils*.

(s) p. 176.

But now take heed, for you have drawn your strength together, to give the poore Doctor a great blow, accusing him of (s) *conjuring up such doctrine, as might turn not a few Parsons and Vicars out of their Benefices in short time*. How so? Why by *incouraging them, in a book printed with Licence*, (I see you are displeased at the licence still) to *set up a consistorie in the midst of divine Service*, and to *examine in the same the worthines of all Communicants*. The Dr. finds it in his *Rubrick*, that so many as intend to be partakers of the holy Communion, shall signify their names unto the Curate over-night, or else in the morning before the beginning of Morning Prayer, or immediately after. From whence, and from the following *Rubricks*, the poore Doctor

(h) Can/p. 25.

gathered, (h) that in the intention of the Church "there was to be some reasonable time, betweene Morning Prayer and the Communion." "For otherwise "what leisure could the Curate have to call before "him notorious evill-livers, or such as have done "wrong to their neighbours, and to advertise them "not to presume to come unto the *Lords Table*: or "what spare time can you afford him, betweene the "Reading Pew and the *holy Table*, to reconcile those "men betweene whom hee perceiveth malice and "hatted to raigue, &c. as he is willed and warrant- "ed to doe, by his *Common-prayer Booke*. Call you this setting up a *Consistorie* in the *middest of Service*? You might have seene, but that you will not, that here is nothing to be done in the *midst of service*: but  
in

in the middle space of time, betweene both services; Cap. 10.  
 when as the people are departed, and the *Curate*  
 gone unto his *house*. This was the ancient practice of  
 the Church of *England*. The Morning prayer, or  
*Mattens* to begin betweene six and seven; the *second*  
*service*, or Communion service, not till nine or ten:  
 which distribution still continues in the Cathedrall  
 Church of *Winchester*, in that of *Southwell*, and per-  
 haps some others. So that the names of those which  
 purposed to communicate, being signified unto the  
*Curate*, if not before, yet presently after *Morning*  
*Prayer*: hee had sufficient time to consider of them,  
 whether he found amongst them any notorious evill  
 liver, any wrong-doers to their neighbours, or such  
 as were in malice towards one another, and to proceed  
 accordingly, as he saw occasion. All this you wipe out  
 instantly with a dash of wine, <sup>(i)</sup> *Exiguæ Pergamæ tota*  
*mero*, as the Poet hath it: as if the notice given unto  
 the *Curate* were for nothing else, <sup>(k)</sup> but *that provision*  
*might be made of Bread and Wine, and other necessaries,*  
*for that holy mysterie*. And were it so, yet could this ve-  
 ry ill be done, *after the beginning of Morning Prayer*  
 (as <sup>(l)</sup> you needs will have it.) For would you have the  
 people come to signifie their names unto the *Curate*,  
 when he was reading the *Confession*, or perhaps the *Pa-*  
*ter-noster*, or the *Psalmes*, or *Lessons*; & then the *Curate*  
 to break off, as oft as any one came to him, to bid the  
*Church wardens* take notice of it, that *Bread and Wine*  
 may be provided. Besides, you must suppose a *Tavern*  
 in every Village, and a *Baker* too: else you will hardly  
 be provided of *Bread and Wine* for the *Communicants*,  
 in so short a space, as is between the beginning of *Mor-*  
*ning Prayer*, and the holy Sacrament. Nay, not at all!

(i) Ovid. Epist.  
Penelep.

(k) p. 176.

(l) Immediate,  
after the begin-  
ning of Morning  
Prayer, p. 177.

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provided in some places, but by Post and Post-horses, and much inconvenience; the Market towns being far off; the wayes deep and mirie: which what a clutter would make, especially upon the *Sabbath*, as you call it; I leave you to judge. Assuredly what ever your judgement be, you are a Gentleman of the prettiest and the finest fancies, that I ever met with.

(m) p. 177.

Thus deale you with the other *Rubricks*, and wrest them quite besides their meaning; especially the third, which concerneth the repulſing of those which are *obstinately malicious*, & will by no means be induced to a *reconcilement*. You tell us onely of the second, which requires the Curate <sup>(m)</sup> to *admonish all open and notorious evil liuers, so to amend their lives, that the congregation may thereby be satisfied: that it were most ridiculously prescribed to be done in such a place, or in so short a time; and therefore that it is intended to be performed by the Curate upon private conference with the parties.*

(n) p. 181.

For which you cite (onely to shew your mighty reading) the *order of the Communion*, An. 1548. But both the observation and citation too, might have been very well omitted. For I would know of you, good Sir, who ever doubted it but those admonitions ought to be in private, or thought the Church in time of service to be a fitting place for personall reprehensions? So that you might have spared to tell us, your <sup>(n)</sup> *owne* laudable practice, in not keeping back, but *onely admonishing publick offenders upon the evidence of fact*; and that *not publickly neither, nor by name*: unlesse there had been somewhat singular in it, which no man ever had observed but your owne deere selfe; and that to be proposed as an *Institutio sacerdotum*, for all men else to regulate their actions by. But for the third, you  
say



say that it directs the Curate how (o) to *deale with* Cap. 10.  
*those, whom hee perceives by intimation given, and di-* (o) p. 177.  
*rection returned from his Ordinary, to continue in un-*  
*repented hatred and malice: whom, having the directi-*  
*on of his Ordinary, he may keep from receiving the Sacra-*  
*ment, and that in an instant without chopping or dividing*  
*the divine service. And then, that otherwise it were an*  
*unreasonable and illegall thing, that a Christian man lay-*  
*ing open claime to his right in the Sacrament, should be*  
*debarred from it by the meere discretion of a Curate.*  
*Poore Priests!* I cannot but lament your case; who are  
 not onely by this *Minister of Lincoln Diocese*, debar-  
 red from moving and removing the *holy Table*: but  
 absolutely turned out of all authority, from hindering  
 scandalous and unworthy persons to approach unto  
 it. That's by this Minister conferred on his (P) *Deacon* (P) p. 178.  
 also: because forsooth it did belong unto the *Deacon*,  
 to cry, *ὁς δύνει, ὁς δύνει*, looke to the doores there, to  
 the doores; and to take care, the *Catechumeni*, and  
 those which were not to communicate, should avoid  
 the Church. *O sacrum insipidum & infacetum!* Such a  
 dull, drowsie disputant, did never undertake so great  
 an Argument. As if the *Deacon* did these things of his  
 own authority; not as a *Minister* unto the *Priest*, and to  
 save him a labour. That which comes<sup>(q)</sup> after from the  
*Jesuites*, and other *Schoolemen*, will concern us little,  
 who are not to be governed by their dictates and deci-  
 sions, but by the rules and Canons of the Church of  
 " *England*. Now for the *Rubrick* that saith thus. The  
 " Curate shall not suffer those to be partakers of the  
 " Lords Table, betwixt whom he perceiveth malice  
 " and hatred to raigne, untill he know them to be re-  
 " conciled: and that of two persons which are at va-  
 " riance

(q) Suarez:  
 Dominicus &  
 Socin and others,  
 p. 179, 180.

Sect. 3.

"riance, that one of them be content to forgive the  
 "other, &c. the *Minister* in that case ought to admit  
 the penitent person to the holy Communion, and not him  
 that is obstinate." So for the *Canons*, they runne thus.

(c) Can. 26.

"(r) No Minister shall in any wise admit to the recei-  
 ving of the holy Communion any of his Cure which  
 "be openly known to live in sinne notorious without  
 "repentance; nor any who have maliciously conten-  
 "ded with their neighbours, untill they shall be re-  
 "conciled; nor any *Churchwardens* or *Sidemen*, who  
 "wilfully incur the horrible crime of perjurie, in not

(f) Can. 27.

"presenting as they ought: nor (s) unto any that refuse  
 "to kneel, or to be present at publick prayers; or that  
 "be open depravers of the Book of Common Pray-  
 "er; or any thing contained in the Book of *Articles*,  
 "or the Book of ordering Priests and Bishops, or any  
 "that have depraved his Majesties Sovereigne au-  
 "thority in causes Ecclesiasticall, &c. Here is no run-

(t) By intimati-  
 on given, and di-  
 rection receiv'd  
 from his Ordina-  
 ry, &c. p. 77.

(u) No Minister  
 shall in any wise,  
 &c. as in the ca-  
 non.

(v) Canon 27.

ning to the *Ordinary* (t) to receive direction what to do,  
 but an authority left unto the *Priest* without further  
 trouble; and more than so, (u) a charge imposed upon  
 him not to do the contrary. Onely it is provided, (x)  
 that every *Minister* so repelling any, shall on complaint,  
 or being required by the *Ordinarie*, signifie the cause un-  
 to him, and therein obey his Order and Direction. There-  
 in, upon the post-fact, after the repelling, and on return  
 of the *Certificate*; and not before, as you would have it:  
 for proof whereof, with an unparallel'd kind of impu-  
 dence, you cite those very *Canons* against themselves.  
 But so extreme a spleene you have against the *Clergie*,  
 that upon all and no occasions, you labour throughout  
 your *Pamphlet*, to lay them open, and expose them to  
 the contempt and scorne of the common people.

Now

Now as you labour to expose the Clergie to contempt and scorne; so you endeavour, secretly and upon the by, to make the *Chappels and Cathedrals* guilty of *some foule transgression*, the better to expose them unto censure also. The (y) Doctor charged this on the *Epistoler*, whosoever he was, in his *Coat from the Altar*; and you confesse the action in your *holy Table*. For reckoning it (\*) amongst the Doctors *sainings*, that the writer of the *Letter* would cunningly draw the *Chappels and Cathedrals* to a kinde of *Præmunire*, about their *Communion-tables*: you answer that he *failes*, for the writer *confesseth* he doth allow and practice it. Allow and practice it? What it? It is a relative, and points to that which went before; viz. a cunning purpose and intent to draw *Chappels and Cathedrals* into a kinde of *Præmunire*; which you acknowledge in plaine termes, the writer doth allow and practice. (a) *Adco veritas ab invitu etiam pectoribus erumpit*, said *Lactantius* truly. (a) *Lactant. l. 2. c. 1.*

It seemes your book was not so thorowly perused, as the *Licence* intimates: for if it had, this passage had not bin so left to bewray the businesse. Yet you fall foule upon the Doctor, & reckon it as one of his extravagancies, (b) that he should charge the writer for *making such a* (b) p. 132. difference between the *Chappels and Cathedrals* on the one side, and the *Parochials* on the other, (in the point of *Altars*; ) the *Lawes and Canons* (in that point) looking indifferently on all. Which said, you tell him of some special differences (which he knew before) made by the *Canons* themselves, betweene *Cathedrals* and *Parochiall Churches*. But Sir, the question is not of those things wherein the *Canons* make a difference, as in *Copes, monethly Communions* and such like, which there you instance in: but in those things wherein they make

no

Sect. 3. no difference, as in placing of the *table*. And yet you are besides the *cushion* too, in stating of those very differences, which your selfe proposeth. One difference that you make betweene them, is in the place of *reading the Letany*; which if officiated, as it ought, would be found no difference. You know that in Cathedrall Churches, the *Letanie* is said or sung in the *middle* of the *Quire*, where Morning and Evening Prayer are appointed to be said: and you may know, that in all *Parish Churches* by the *Queenes Injunctions*, (which you have given us for a *Canon*) the *Priests with others of the Quire*, shall *kneele in the midst of the Church*, (where Morning and Evening Praier are said) and *sing or say plainly and distinctly the Letanie set forth in English*. Another difference that you make, is, that *Cathedrals* are excepted from *delivering to the Queenes Commissioners, the Ornaments and Jewels of their Churches*: the *Articles expressly* naming the *Church-wardens of every Parish onely*. Not to take notice of the sequele, which is weak and wrested, we will reply unto the Fact, and tell you plainly, there was no such matter, as delivering to the *Queens Commissioners*, the ornaments or jewels of the *Parish Churches*; which you would gladly thrust upon us. All that you finde (\*) in "the *Injunction*, (to which you send us) is that the " *Church-wardens* of every *Parish*, shall deliver unto " the *Visitors*, the *Inventories of Vestments, copes*, and " other ornaments, *Plate, Books*, especially *Grayls, &c.* " appertaining to their Church. You see that not the *Ornaments* themselves, but the *Inventories* of them, were to be delivered to the *Queens Commissioners*. Nor had you so expressly falsified the *Queens Injunction*, but that you finde the *piety of the times* inclining

to

to adorne the *Churches*: and you would faine cast somewhat in the way to hinder the *good work which is now in hand*; by telling those which love to heare it, that in the reformation made by *Queene Elizabeth*, all *Ornaments* were tooke away, as tending unto *Popery* and *Superstition*.

The lowest dish of all, as least worth the looking after, is an extravagant *wilde fowle*, which either hath no name, or is ashamed of it. The Writer of the Letter had said (d) unto the Vicar, that he did *hope he had more learning, than to conceive the Lords Table to bee a new name, and so to bee ashamed of the name*. This, saith the Doctour, (e) might have well been spared, there being none so void of piety and understanding, as to be scandalized at the name of the *Lords Table*; as are some men, it seemes, at the name of *Altar*, saying that somewhat must be said, to perswade the people that questionlesse such men there were, the better to indeere the matter. Now you reply, to the last clause of being *scandalized and ashamed at the name of the Lords Table*; that (f) *surely of that kinde there are too many in the world, some calling it a profane Table, as the Rhemists; others an oyster-board, and an oyster-table; the Vicar, if his neighbours charged him rightly, a Tresse: and you know who a Dresser, why was that left out?* This said, you fall upon the Author of the *Latine determination*, onely to make the man suspected of being *ashamed of the name of Table*: and then upon the Church (g) of *Rome*, as being (you say) the *true Adversary*, that the letter aymed at, for leaving out of her *Canon* (in the Reformation of the *Misall* by Pope *Pius Quintus*) this very name of *holy Table*, against the *practise of all Antiquity, and precedent*

(d) *Coal* p. 74.  
75.

(e) *Coal* p. 43.

(f) *Hol. Table.*  
p. 192.

(g) *pag.* 194.



Sect. 3.

(b) pag 82.

(c) pag 197.

*dent Liturgies.* But Sir consider in cold blood, that that *determination* came not out, till five or six yeares after the Bishops letter. Your selfe hath given it for a rule, (b) that as *all Prophets are not Ordinaries, so all Ordinaries are not Prophets*: and therefore certainly the writer of the letter being no Prophet, as you say, could not at all reflect on this *determination*. Then for the Church of *Rome*, that comes in as idly: just as the Germans were brought in, to beate downe all the *Altars* there; because the *Country* people here were scandalized therewith in their *Parish* Churches. Whether the Church of *Rome* bee ashamed or not, at the name of *Table*, is not materiall to this purpose: the letter being writ in *English*, and scattered up and downe among *English* men; and therefore had you brought us some of them, that had conceived the *Lords Table* to be a new name, or were ashamed thereof, you had then done well. Which since you have not done, but wandered up and down in a maze, or circle, from page 192. unto 197. neither the writer of the letter then, nor your selfe now have cause to wish, (c) that the *Lords Table* may not be conceived to be a new name; or that the good worke in hand (as scornefully you call it) make not the unlearned sort of men ashamed of it. So then, you finde not any yet that are ashamed of the name of *Table*: but finde you none that are ashamed of the name of *Altar*? That was another part of the Doctors charge, and thereunto you answer not so much as *both*. What have we *consistentem rem*? if you will take it as a kindnesse, I will finde one for you. What thinke you of the Minister of *Lincolnshire*, let him be the man: who being ashamed of the name of *Altar*, and fearing to weare out his *holy Table* with too often rubbing; exco-  
gitated

cogitated that fine word *utensil*, to expresse them Cap. 10.  
 both. Now that he was ashamed of the name of *Altar*, you may see expressly, p. 108. For citing *Altare* from S. *Hierome*, hee translates it *Sanctuary*; and citing *Donasior* from *Palladius*, he translates it *place*. A Pantery, Larder, Store-house, Pigeon-house, an *Utenfil*, a place, a Sanctuary, *Judas his bagge*, any thing, yea a very *dresser*, so it be no *Altar*.

I see you will bee served in state: your second course being tooke away, there is a banquet yet remaining; some sweet meats from *Placentia*, and a piece of *Parmesan*. There is a *popul ut placent* in the maine discourse, and an *ut pueris placeas* in the ordering of it: both of them intermixt so artificially, that it is hard to bee discerned, whether of the two bee most predominant. But here, you give it cleare for the *ut populo*, yea and *ut magno in populo* too, to make sure the matter: not onely justifying your owne poore endeavours in that kinde, but falling foule upon the Doctor, because he joines not with you in the undertaking. (\*) You tell us, that the *first Protestants of the Reformation had a better opinion of the common people*: and that *the first inducements of King Edward and his most able Councell, to remove the Altars and place holy Tables, was to root up superstition in the mindes of these* (by him, the Doctor, *so much despised*.) *common people*. What an opinion the first Protestants had of the common people, is not now the question, but whether in their labours to reforme the Church, and root up superstition, they had relation to the humour of the people, or the glory of God. If you could shew us, that King Edward and his most able Councell, (as in your odious manner of comparisons you are pleased to stile them)

aymed

(k) pag. 201.

Sect. 3.

(1) V. Acts and  
mon. part 2.  
p. 700.

(m) 1 Cor. 10.  
33.

(n) Rom. 15. 2

aymed at this onely, in that act of theirs, *populo ut placerent*, to please the people : you had said somewhat to the purpose. But you had laid withall a greater scandall on that King, and his *so able Councell*, than all your wit and learning would be able to take off again. If not, why doe you bring King *Edward and his able Councell* upon the stage, as if they could say somewhat in your defence, when they had no such meaning as you put upon them ? The people then, as it appeareth in the story, were so averse from that Act of the King and Councell, that they were faine to set out <sup>(1)</sup> certaine *considerations* to prepare them to it, and make them ready for the change, which they meant to make. Call you this pleasing of the people ? It was indeed pretended, that the change would bee for the peoples good, and to *root up superstition* out of their mindes : but nothing lesse intended than the peoples pleasure. An honest care that all things may be done for the common good, for training up the people in their obedience to Gods Commandements, the Kings just government, and the Churches orders ; no man likes better than the Doctor. If this will please the people, take me with you, and you shall never want a second to assist you in it. And this is that *placentia* which the Apostle hath commended to us by his own  
(m) practise, first ; *I please*, saith he, *all men in all things, not seeking mine owne profit, but the profit of many, that they may be saved* : and next by way of precept (n) or direction, *Let every one please his neighbour for his good to edification*. If you observe these rules, and looke not after your own profit, applause, or popular dependencies ; but the edification of the people onely, *that they may bee saved* : you have S. Paul, both for your  
warrant

warrant and example. The Doctor had not faulted this either in you, or in the writer of the letter, had he found it in you. But on the other side, there is a *pleasing popularity* which some men affect; an art to feed the peoples humour, that they themselves may be borne up and hoisted by the peoples breath: and this appeareth every where, as well throughout that letter, as your whole discourse. This was the disease of (o) *Pilate* in the holy *Gospel*. Of whom it is recorded there, that to please the people, he released *Barrabas* unto them, and condemned *Jesus*: and this the itch of *Diotrephes* (p) in *S. Johns* Epistles, who loving to have the preheminance amongst ignorant people, disparaged the *Apostles*, and prated openly against them with malicious words. In these designs to court the favour of the people, by casting scandals on the Church, and the publike government; and by that meanes to be admired and honoured for a zealous Minister, and a stout Patriot for the publike; for a (q) *ὑποκριτής*, as the Historian, or a (r) *ἐπακροάτης* and *εὐκταίος* in the Orators language, the Doctor leaves you to your self. You may draw after you, if you please, (s) *Ἀμβουβιζαρίων* collegia, & hoc genus omne, the love and favour of the multitude for a day or two: but you will finde it a weak staffe to relie upon, though it may serve to puffle you up, and make you think your selfe to be some great body. The Doctor hath no such designs, and therefore needs not take those courses: knowing especially that *S. Paul* hath said, that if I yet pleased men, I should not be the servant of *Christ*, Gal. i. 10.

But (t) *Quanto rectius hic, qui nil molitur ineptè*. You that did never any thing in vain, except a little for vain-glory, have better studied those deep points, then

A a

the

Cap. 10.

(o) *Mt. 27. 15.*

(p) *1. Jo. 1. 9.*

(q) *Plutarch. in Demosth.*

(r) *Isocrat. ad Nicom.*

(s) *Alex. t.*

(t) *Hor. de arte Poet.*

Sect. 3.

the Apostle did or could: and have found out a way so to serve the Lord, that you may *please the people* too. And therefore *Matto Santo Paulo*, simple *S. Paul*, (I hope you can remember your own sweet words) that could not so well *time* it, as to *serve two Masters*. How farre you are the servant of Christ, I have not to doe with; look you to that: but how farre you have laboured to please the people, that I can tell you presently without more ado. What made you undertake this Argument, being for ought you would be known of, no party in it: was it to shew your zeale and *service* unto *Christ*, or to *please the people*? What makes you speak so slightly of the Institution of *Episcopall* power: & having spoke so slightly of it, what makes you speake so doubtfully of the present government, as if all things were carried with an higher hand than they ought to be, rather with *canon shot*, than with *Canon law*: was it to *serve Christ*, or to *please the people*? What was it that occasioned you at every turne, to speake so despicably of the *Clergie*; subjecting the *Priest* unto his *Deacon*, to the *Church-wardens of the Parish*; tying him from intermeddling with the *holy Table*, and from debarring any man from the *holy Sacrament*; was it to *serve Christ*, or to *please the people*? What moved you to deride so scornefully the course and Orders of his Majesties *Chappell*, directed onely by a *Deane* and *so many Gentlemen*, as you please to slight them; and throughout your whole discourse, to make a May-game at the *picture of the times*, and the *good worke of uniformity* which is now in hand: was it to shew your zeale to *Christ*, or to *please the people*? What makes you pleade so faintly, for *bowing at the Name of J E S U S*, so earnestly for *sitting at the holy Sacrament*; what makes you



you cavill, on the by, at the Forme of Prayer, appointed by the *Canon* to bee used before the Sermon; and at the peoples looking *East-ward* in the time of Prayer, was this to *serve Christ*, or to *please the people*? The like may bee demanded of you for scattering such doubts and jealousies amongst the people, as if Religion were in hazard, and that the *outworks* onely were now *taking in*, that so the Adversaries of the Gospel, might come more neere to plant their battery against the *Fort it selfe*? Your quarrell at the distribution of the Service into the *first* and *second*, as if it were an *imitation of the two Masses used of old*; hath somewhat in it of that nature. And what did you intend, I pray you, in telling us what an opinion the first *Protestants* had of the common people, as if Religion had beene altered, and *Altars* changed into *Tables*, by a kinde of law, onely to feed the peoples humour, who had before-hand, as you say, beat them down *de facto*: was not this done to *please the people*? Such pleasers of the peoples humours, wee have too many in this Kingdome: and you, I take it, like *Mutatus Curio* in the Poet, are (u) *momentum rerum*. And yet you might have done all this, without exposing the poore Doctor to the common fury: as if so many (x) *provisionary Saints of God, so many nerves and sinewes of the State, so many armes of the King to defend his friends, and offend his enemies*; were by him called in *scorne*, and for want of wit, poore people. Good Sir, a word or two in private. Thinke you that there are no *provisionary Saints, no nerves and sinewes of the State, none of the Kings Armes* in the Towne of *Grantham*? and yet (y) the Bishop tells his Vicar, that it were fitter that the *Altar should stand table-wise, than*

Cap. 10.

(u) *Momentū-  
que fuit muta-  
tus Curio re-  
rum Lucan. 1.*

(x) pag. 201.

(y) *Coel. pag.*

SECT. 3.

(4) The rude  
people of *Grantham*  
be shew'd up  
no more of  
Rome, &c. p. 6.

(a) None Sub-  
jects that are  
small, to the  
lawes and Ca-  
nones, &c. p. 49.

(b) pag. 202.

(c) In *Ind. hist.*  
lib. 29.

(d) pag. 232.

that the Table be erected Altar-wise, to trouble the poore Towne of *Grantham*. The Doctor tooke his phrase from *thence*, and onely turned those words upon him (if you marke it well) which he had found there to his hand. Nor are you very free from so great a fault, in calling those *provisionary Saints, sinewes, and nerves*, and *Armes*, the (2) *rude people of Grantham*. Or if you needs will make him meane it of the people generally, tell mee, I pray you what is the difference (for I know it not) between the *people* and the *subjects*. If none, as surely none there is, how durst your *mothers sonne in such a State as this*, in such a Church as this, and under such a Prince, so beloved as this, call the said *Saints, Armes, Nerves, and Sinewes*, for want of wit, or something else, (a) *poore Subjects*? It is true, you make them faire amends, by giving them some secret notice, of their authority and power in the civill government: concluding that extravagancie with the (b) *observation of an Heathen man, Irasci populo Romano nemo sapienter potest*. But Sir, I hope you do not make your *poore Subjects* in *England*, any way equall to the *people* in the State of *Rome*, who were so formidable at that time to all Kings and Princes, (c) *ut quasi nefas esset regi aliquem juxta eorum terminos habere*. The *supreme majesty* of the State, was in the *people* at that time, when this speech was used: and so your application of it in this place and time, must needs be either very foolish, or extremely factious.

To come unto the end of all, you close your Readers stomacke with the discovery (d) of the *Doctors ignorance* in his *foolish definition of the Diptychs in the Primitive Church*: which no man, as you say, who could  
with

with the help of a Lexicon, have known the meaning of Cap. To. the word, would ever have offered (in this learned Age) to have imposed upon his Readers. How so? Marry say you, he hath defined the *Diptychs* to be the commemoration of those famous Prelates, and other persons of chiefe note, which had departed in the faith. This said, you fall into a long and most impertinent discourse, touching the nature of these *Diptychs*; onely to shew the *Doctors* ignorance, and your most extraordinary parts in matter of Antiquitie. The Doctor found at first what hee was to trust to: nothing throughout your whole discourse, but cutting off his words, and mis-reporting of his meaning. Sometimes you cut him off when and where you list, not suffering him to speake what he hath a minde to, in which respect you may be called the *Doctors hatchet*, <sup>†</sup> *ἡ δὲ ἀκὴρ λόγων* <sup>κίς</sup>, (c) as *Phocion* in another sense, was by *Demosthenes*. Here you report his words aright, which you do not often; but then most shamefully mis-report his meaning. The Doctor doth not there lay downe a definition of the *Diptychs*, as you falsly charge him; but onely doth expound the word, as it related to the case which was then in hand. You may remember, that the Bishop had sent the *Vicar* unto Bishop *Jewel*, to learn how long *Communion Tables* had stood in the middle of the Church: and Bishop *Jewel* tells him of a passage in the fifth Councell of Constantinople, where it was said, that *tempore Diptychorum cucurrit omnis multitudo, cum magno silentio circumcirca Altare*: i. e. saith he, *When the Lesson or Chapter was a reading, the people with silence drew together round about the Altar.* Now when the Doctor comes to scan this passage, not taking any notice of this mistake in Bishop *Jewel*,

(c) Plus. in  
Demosth.

Sect. 3.

(f) *Coat. p. 55.*

“hee concludes it thus. (f) So that for all is said in  
 “the fifth *Councell of Constantinople*, the *Altar* might  
 “and did stand at the end of the *Chancell*, although  
 “the people came together about it, to heare the  
 “*Diptychs* : i. e. the commemoration of those Pre-  
 “lates, and other persons of chiefe note, who had  
 “departed in the faith. This you report to be his  
 “definition of the *Diptychs* ; a very foolish one, you say ;  
 “and foolish it had beene indeed, had it been laid down  
 “there for a definition. But did you marke it as you  
 “should, you would have found that it was never meant  
 “for a definition of the *Diptychs* generally ; but onely  
 “for an exposition of the word, as in that place used : to  
 “shew the Reader what it was, which all the people  
 “came about the *Altar* to heare rehearsed. For if you  
 “look into the (f) *Councell*, you wil find it thus ; first that  
 “the people came together about the *Altar* to hear the  
 “*Diptychs* ; and then, *ὡς μὲν ἐν ἑκδίῳ αἱ ἐκκλησίαι, &c.* “That  
 “the recital being only made of the four holy *Oecume-*  
 “*nicall Synods*, as also of the *Archbishops* of blessed  
 “memory, *Euphemius*, *Macedonius*, and *Leo*, the peo-  
 “ple with a loud voice made this acclamation, *δόξα σοι*  
 “*κύριε, Glory be to thee O Lord.* This is the truth of the  
 “relation in that Councell. And I would faine learn of  
 “you, being so great a Clerke, how you can fault the  
 “Doctor for his exposition of the word *τὰς διπτυχῶν*, in that  
 “place & time : when there was only read (*ὡς μὲν ἐν ἑκδίῳ*)  
 “the commemoration of those Prelates, *Leo*, *Euphe-*  
 “*mius*, and *Macedonius*, and other persons of chiefe  
 “note, those which had had their interest in the said  
 “four Councels, which were all departed in the faith.  
 “You were neere driven to seeke a concluding quar-  
 “rell, when you pitched on this. Onely you were re-  
 “solved

(g) Act.  
 p. 753.

solved to hold out as you had begun: and as you entered on the businesse, with a *false storie* of the *Tricar*; so to conclude the same, with a *false clamour* on the *Doctor*. But Sir, let me advise you, when you put forth next, to shew more candour in your writings, and lesse shifting wit. Otherwise, let the *Diptychs* have as many leaves as any of your Authors, old or new have mentioned to you: your name will never be recorded, but on the back-side of the booke; in case you do not find a room in the <sup>(h)</sup> last colunne of the foure, which you have given us from *Pelargus*. And so I shut up this debate with that patheticall expression, wherewith *Ottavins* did conclude against *Cecilius*: *Quid ingrati sumus? quid nobis invidemus, si veritas divinitatis etate nostri temporis maturuit? Fruamur bono nostro, & recti sententiam temperemus: cohibeatur superstitio, impietas expietur, vera Religio servetur*. Why are we so ingratefull? why doe we envy one another, if the true worship of the Lord be grown more perfect in our times, than it was before? Let us enjoy our owne felicity, and quietly maintaine that truth which we are possessed of: let superstition be restrained, impiety exiled, and true Religion kept inviolable. This if we do endeavour in our severall places, wee shall be counted faithful *Stewards* in our Masters house; and *happy is the servant, whom his Lord when he commeth shall find so doing*. Amen.

(h) The last was enumeration of some notorious and debauched people, &c. p. 236.

F I N I S.







BV                      HEYLYN  
195                      ANTIDOTVM LINCOL-  
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